

Hysteria in Iran

Events in Iran are rapidly approaching the show-down stage. The hysterical exhibitionism of Premier Mohammed Mossadegh, who took refuge in Teheran's Parliament building on May 13 with the intention of hiding out until the expropriation of Britain's Anglo-Iranian Oil Company (AIOC) had been completed, is symptomatic: hysteria, not reason, is ruling the country. In Britain, on the same day, two battalions of the Sixteenth Independent Parachute Brigade, the "Fire Brigade" of the British army, were alerted to stand by for orders. Britain was ready, if need be, to defend British lives and property in Iran. On May 15 London announced that it was in constant touch with the U. S. Government about its next step in the dispute over the Iranian oil concession. The British face a particularly painful dilemma in Iran. They cannot oppose by force the seizure of the oil concessions. Iran's sovereign right to exploit her own resources and protect her national interest are motives enough to justify the nationalization of AIOC. Yet the frenzy of Iranians, abetted by the emotional outbursts of their Premier, could quite conceivably turn into violence against the 2,500 British employed by AIOC. No British Government could stand if it failed to protect the lives of its nationals. London is therefore both alert and cautious. The Government is willing to negotiate for a fair settlement with Iran except under duress. It is now working on a note in answer to Iran's nationalization bill. The note is expected to press for an arrangement which would give Iran ownership of the oil resources and provide for a partnership whereby AIOC would develop and distribute the oil. If Iran refuses, then Britain will demand compensation and assurance that the oil will continue to go to Western markets.

... another Korea?

Iran will suffer most from its continued orgy of nationalism. Complete nationalization of the oil resources and seizure of AIOC offers no solution to Iran's crying need for more revenue. The issue is basically not one of compensation, though that does present a problem, but whether, having expropriated the oil properties, Iran will be able to keep them running. Disruption of AIOC's operations would almost completely cut off the country's flow of revenue, cause unemployment and sharpen social unrest. Britain, too, stands to suffer. She needs Iranian oil, which also supplies one-third of Europe's needs and is therefore necessary for Western defense. Russia has a dilemma of her own. According to a Russo-Iranian treaty of 1921 the Soviet has the right to intervene in Iran if a third Power moves into the country or attempts to use it as a base of operations against Russia. If Britain does move in to protect her nationals, will the Soviet Union then move across the border and risk a world conflict? Iran could easily become another Korea—with this difference: the prize, Iranian oil, is much more valuable to the Russian war machine. The British are exercising great self-control. They must. Iran is dynamite.

CURRENT COMMENT

General Marshall and the Chinese Reds

The editors of *AMERICA* have reason to remember the issue of January 15, 1949, which carried a three-and-a-half page "Open Letter to General Marshall," then Secretary of State. Rev. James F. Kearney, S.J., veteran missionary in China, called on the Secretary to discontinue his "hopelessly, tragically wrong" course of coddling the Chinese Communists. That issue came from the press the very day General Marshall resigned his post. Fr. Kearney did not, however, accuse the General of having initiated the plan to establish a coalition government at Nanking. The week-long questioning of General Marshall in Congress, May 7-14, has established more clearly, though indirectly, the part he did play in "outlining" the plan. The *Washington Post* for May 14 complained that the General gave the impression that he was not a party to the instructions which he bore to China for his mediation mission of 1945-7. In direct contradiction, the *Post* pointed out, was the testimony of Secretary of State James F. Byrnes in his *Speaking Frankly* that General Marshall took part in the formulation of the directive with Messrs. Byrnes and Acheson. We regret the General's lack of candor in his account of the Administration's China policy.

British slowdown at Strasbourg

The third session of the Council of Europe's Consultative Assembly at Strasbourg, May 5-16, will be remembered, not for its meager accomplishments, but for the fact that the West German Republic participated as a full member. This was the latter's first exercise of full sovereignty in an international organization. The representatives of the British Labor party, dominating both the Committee of Foreign Ministers (the Council's upper house) and the Assembly itself, succeeded in reducing the sessions to near-futility. All proposals tending toward closer political unification were barred from the agenda, as were those looking toward an increase in the Assembly's powers. Dr. Konrad Adenauer, Bonn's Foreign Minister, did secure passage of a recommendation that a committee study the refugee problem. That seems to sum up the practical achievements of the session. Even the vitally important European transport authority, modelled on the Schuman plan, was blocked by the opponents of any "supranational authority." By a vote of 80-7, with British Laborites abstaining, the Assembly recommended the ratification

of the Schuman Plan treaty for a six-nation merger of coal and steel production. The Laborites even abstained from a vote on the recommendation that other countries explore the "possibility of cooperating with the plan." Thus, while the plan itself acquired increased momentum, the refusal of the British Government to have anything to do with it became more adamant. What Barbara Ward in her *Policy for the West* called the British Government's "acute economic myopia" threatened to cost Great Britain dearly as the Schuman Plan moved slowly but steadily toward actualization. Once the plan begins to function, British coal and steel will surely be undersold by continental competitors.

... discourages U. S. participation

On May 12, in the last major action of this first phase of its annual meeting (the second session will be held in the fall) the Assembly issued an invitation that may prove embarrassing to all concerned. By unanimous vote it invited members of the U. S. Congress to attend the fall session "to discuss problems of common interest." This responded to the initiative of Senator Guy M. Gillette (D., Ia.) and Senator Estes Kefauver (D., Tenn.), who suggested last year that the nations explore how far they can go toward an Atlantic Union. The Senators' suggestion was made when it seemed that the Council of Europe was actually on the way to becoming a European federation. Last September the Consultative Assembly overwhelmingly approved a resolution declaring that the Council of Europe should be expanded into a genuine federal authority, with real but limited power over its member governments. Its General Affairs Committee promised to report by April 30 on concrete ways of uniting the nations. Instead, the Committee of Foreign Ministers, which has a veto power over the agenda, under pressure from the British Laborites, on May 4 forbade the discussion of any proposals smacking of federalism. "Cooperation on a functional basis among independent governments"—British Foreign Secretary Herbert Morrison's formula—was to be the governing principle. Unless the ban against the discussion of political unification is lifted before the fall session, it is hard to see why U. S. Congressmen should participate. Military and economic problems are already handled in the Marshall Plan council and in the North Atlantic Treaty Organization. More conversation on the same topics would seem to be superfluous.

AMERICA — *National Catholic Weekly Review* — Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE,

EDWARD DUFF, EDWARD A. CONWAY, DANIEL FOGARTY,

VINCENT S. KEARNEY

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM, ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH C. MULHERN

Advertising Manager: MISS JANE VLYMEN

Germany: troubles and hopes

Foreign correspondents are making much of the rise of organized Nazism in Germany. In lower Saxony, the Socialist Reichs Party, Nazi in leadership and ideology, came out of a May 6 election with sixteen Parliamentary seats and 11 per cent of the popular vote. In 1949 it had won two seats and 7.5 of the vote. This is in Western Germany, where the occupying Powers have been inculcating democracy. The fact is that a revival of organized fascism is taking place in many European countries. At Malmoe, Sweden, on May 13, eight countries sent thirty Fascist leaders to a convention to found a "neo-Fascist" movement. The resurgence of National Socialism in Western Germany gives impetus to European reactionism. On the credit side are many hopeful facts. First, the Bonn Government is aware of the menace and is moving to meet it. Second, free Germany is moving ever closer to the West. Germany is now a full partner in the Council of Europe (as we notice on p. 205). The contribution of West Germany to the defense of Europe will, according to all informed thought, be clarified and stimulated after the French elections. Last and most hopefully, on May 10 seven Allied and four German representatives sat down at a conference table in Frankfurt to replace the present occupation statute by a formal peace treaty that will give Germany complete sovereignty save for the presence of 500,000 Allied troops within its boundaries. The hope is that a free Germany in cooperation with the West on equal terms will best be able to cope with any "neo-fascism" which (we might add) is being fostered from the Kremlin.

Draft convention on women's rights

The long-winded and short-tempered males who manage to make their UN sessions so boring could have profited by looking in on the meetings of the fifteen-member all-female Commission on the Status of Women, which wound up its fifth session May 14 at Lake Success. Male observers were impressed by the general air of competence and businesslike briskness. The sixteen items on the agenda were cleaned up within two weeks. The speeches were short. Though politeness prevailed at all times, it was not so excessive as to prevent vigorous expression of opinion. Most important accomplishment was the resolution recommending a convention on the political rights of women. The Commission drafted and sent to the UN Economic and Social Council for approval a convention asserting that women have the right to vote and the right to be chosen for all publicly elected bodies on the same conditions as men. They further agreed (Article 3):

Women shall be entitled to hold public office and to exercise all public functions established by national law on the same conditions as men.

The draft convention was adopted, 12-0, with Great Britain, Poland and the USSR abstaining. India and the Netherlands objected strongly to the wording of the third article, claiming that it did not assert clearly enough women's political rights on the state and local

level, but restricted them to the "national" level. They voted for it, however, as did Olive Remington Goldman, U. S. member, who, on the same grounds, reserved the U. S. position on Article 3. ECOSOC will probably take these objections into account and clear up the ambiguities. Since political rights belong to the human *person* as such, without regard to sex, we see no reason why women should be barred from public office.

An irresponsible Congress

In our National Government, executive responsibility is centered in one man: the President. Whenever anyone in any executive agency makes a mistake (and there are over 40 opposition Senators and about 200 opposition Representatives, besides the "irregular" Democrats, looking hard for evidence of them) we can pin the blame on one man: the President. By contrast, legislative responsibility is scattered among 96 Senators and 435 Representatives. They work through committees. Chairmen largely control the committees. In the House, the Rules Committee can control everybody, without one person in ten thousand being able to name a half dozen members of "Rules." Even momentous proposals just get "lost" in Congress. Take that *grain-to-India* bill. The President proposed it on February 12, as of life-and-death urgency. Action lagged. "Rules" kept it under water for six weeks. A month ago it came up for air: the Senate Foreign Relations and House Foreign Affairs Committees agreed on their bills: the House wanted a straight loan, the Senate a half-loan, half-gift bill. The Senate on May 16 passed a full-loan bill. Meanwhile Communist Russia has arranged to feed the starving Indians whom American Christians haven't the human decency to help. Too busy fighting communism. And what's happened to the *Public Housing Administration's long-range housing program* of 135,000 units a year? Trimmed to 50,000 in the House, and then (in a recent Friday night maneuver, engineered, it seems, by the real estate lobby) to 5,000 for next year. "Catholic leaders throughout the country, generally speaking," declared Msgr. John O'Grady of the National Conference of Catholic Charities, "have given this program their wholehearted support." So far, it's scuttled. *By whom?*

... and the draft

Two months ago we figured that, since this country was fighting a war, "we may possibly have a new draft bill by Easter" (AM. 3/24, p. 721). The present Selective Service Act expires June 30. You can't fight a war, it is usually conceded, without soldiers. *Still no action.* Another example of congressional sabotage is the Senate's refusal to enable the President's Commission on Internal Security and Individual Rights to function. This Commission, of which Most Rev. Emmet M. Walsh, coadjutor bishop of Youngstown, Ohio, was a member, was appointed by the President on January 23, with Admiral Chester W. Nimitz as chair-

man. It was set up as a citizens' commission to study the laws we have protecting the nation against "treason, espionage, sabotage and other subversive activities" in order to determine what balance we should strike between "the internal security of our country and the rights of individuals." On May 12, Mr. Truman revealed that eight members had resigned because the Senate Judiciary Committee (chairman, Sen. Pat McCarran, D., Nev.) had refused to exempt the Commission from the "conflict-of-interest" laws. Senator McCarran seems not to want any competition with his own hush-hush subcommittee on Internal Security. But why go on? Our representatives in Washington can't be blamed for paying no attention to little things like conducting a war when they have to scramble around for big things like kindling wood to keep the political bonfires roaring, can they?

Strong defense act needed

If Congress would keep steadily in mind the truth which Eric Johnston recently communicated to the House Banking and Currency Committee, it would stop acting like a weathervane responsive to every breeze blown up by windy pressure groups. Testifying on May 11 in favor of a strengthened Defense Production Act, the head of the Economic Stabilization Agency told the Congressmen: "Nothing could please Joe Stalin more than to see runaway inflation in this country." That is an elementary truth, but one which many Congressmen, over-zealous to please self-seeking constituents, prefer to ignore. They must be reminded that runaway inflation does more than undermine our mobilization economy: it weakens the bonds which have been laboriously forged with our allies. There has been a tendency in the hearings—laughable in less parlous circumstances—to treat outstanding business leaders like Charles E. Wilson and Eric Johnston as conspirators seeking under the plea of defense needs to fasten bureaucratic fetters on free-born American farmers and businessmen. In the course of his testimony, Mr. Wilson felt obliged to remind the Committee that as a former head of General Electric he was in principle stoutly opposed to Government controls except in an emergency. Such an avowal ought to have been completely unnecessary. It witnesses to the continuing refusal of a mediocre Congress to face up to the full implications of the threat posed by Soviet Russia and her satellites to everything the honorable Senators and Representatives hold dear. There are too many men on Capitol Hill who talk a great fight against communism but who shy away from the hard measures needed to cope with it. A failure to toughen the Defense Act will depress the White House, the Joint Chiefs of Staff, everybody intent on the success of the mobilization effort. It will delight the Kremlin.

Public opinion and the migrants

Concluding his enlightening article on migrant farm workers, which appears elsewhere in this issue, Archbishop Lucey writes: "Only an informed and articulate

public opinion can compel Congress to translate into law the recommendations of the President's Commission on Migratory Labor." It is a pleasure to report that already an articulate public opinion, aroused by the Commission's study, as well as by Gladwin Hill's revealing articles in the *New York Times* (AM. 4/7/51, p.7), is beginning to exert the right kind of pressure in the right places. On April 11, Rep. Emanuel Celler (D., N.Y.), chairman of the House Judiciary Committee, instructed a special subcommittee to make a complete and fearless probe of the illegal entry of Mexican workers. Two weeks later, on May 1, the U. S. Employment Service and the Federal Immigration and Naturalization Service initiated a "get tough" policy toward farmers caught employing "wetbacks." (A "wetback," of course, is a Mexican farm worker who enters the United States illegally, frequently by wading the Rio Grande.) Already a number of California farmers have been made to pay for flouting the law. Most heartening of all, Senator Ellender's (D., La.) loosely drawn bill (S. 984), which was intended to provide for the orderly importation of Mexican laborers, but which Senator Chavez (D., N.M.) called a "peonage law," has encountered heavy weather in the Senate. Before it becomes law, the Ellender bill is certain to be amended along lines suggested by the President's Commission. That is encouraging progress. It shows what can be done when people's consciences are stirred by well-documented studies of social injustice.

Red on the AMERICA staff

We heard a rumor the other day, at third or fourth or maybe fifth hand—leave us not quibble over unessential details—that the commies had infiltrated the AMERICA office. (The same rumor placed them also in the office of *Osservatore Romano*, but that's Count Dalla Torre's headache, not ours.) No sooner had the first whiff of the ugly rumor reached our sensitive nostrils than we put our counter-espionage squad to work. Before you could say "bloodthirsty Wall Street imperialism," our domestic Red was unmasked. Looking back on the incident, we could only wonder how we could have been so blind to the presence of an obvious Red in Campion House. We recalled his rather amiable and disarming manner, well calculated to stifle suspicions of any ulterior motives. We remember how he would wander, in a seemingly aimless fashion, from one editor's office to another, insinuating himself into places where he had no business whatsoever. We recollected his assiduous cultivation of the editors' secretaries, with whom, in fact, he was a prime favorite, and who would discuss the confidential business of the office in his hearing. Our suspicions should have been aroused when we discovered him hidden beneath the table at a policy meeting of the editorial board. But who would ever have suspected our Red? Red is a big, handsome, good-natured, red-haired Golden Retriever with a fixed conviction that the America Press was founded solely for the purpose of providing him with friends and playmates.

TAX MACHINERY STARTS GRINDING

Moving at a leisurely pace, as if inflation were nothing more than a minor annoyance, the House Ways and Means Committee recently voted increases in personal and corporate income taxes. Under schedules approved May 9-10, the take from individuals would rise \$2.9 billion and from corporations \$2.08 billion. The Administration, shooting at \$10 billion in new revenue to balance the budget for the fiscal year beginning July 1, 1951, had recommended a \$3-billion jump in corporation taxes and an added \$4 billion in personal income taxes.

Under the House Ways and Means plan, corporations would pay 30 per cent instead of the present 25 per cent on the first \$25,000 of income, and 52 per cent instead of 47 per cent on the rest. This would have the automatic effect of boosting the *excess-profits* tax to 82 per cent. The maximum of *all* taxes that could be imposed on any corporation would be hiked from 62 to 67 per cent.

By the slim margin of a single vote—13 to 12—the committee decided to hike the graduated personal income tax by a flat percentage of 3 points applied to all brackets. The present rate of 20 per cent on incomes up to \$2,000, after exemptions and deductions, would rise to 23 per cent; on incomes between \$2,000 and \$4,000 it would go from 22 to 25 per cent, and so on up to the highest incomes. Instead of this, and to ease the impact on the small-income groups, Representative Mills (D., Ark.) has suggested that the rate on the lowest bracket, which reaches down to individuals earning as little as \$800 a year, after exemptions, be set at 2 percentage points, and for the second bracket (\$2,000 to \$4,000) at 3 points. To make up for the revenue lost in this way, all other brackets would be raised 4 points. Mr. Mills' suggestion is in accord with the fundamental principle of a graduated income tax—the principle of ability to pay. It ought to be adopted.

The committee made an excellent change in the present law when it voted to apply in part to unmarried "heads of families" the option now enjoyed by husbands and wives of splitting incomes for tax purposes. That gives a break, among others, to widows working to support dependent children.

The committee is presently working on excises, from which the Administration hopes to raise an additional \$3 billion. Chances are, if its action on personal and corporation income taxes indicates anything, it will not approve more than \$2 billion. That would bring the total of new taxes to about \$7 billion—\$3 billion short of meeting the estimated deficit for fiscal 1952.

The House group has procrastinated long enough now to defer the effective date of the excise and personal income taxes until the fall. The corporation tax can be made retroactive to July 1. Even if the House approves a bill by the middle of June, the Senate has still to act, and that means another three months' delay. If the President has a bill by the middle of September, he will be lucky.

B. L. M.

WASHINGTON FRONT

Behind the facade of the MacArthur-Marshall inquiries, government business ran a tortuous course. MacArthur drew nearly all the Senators every day; Marshall attracted only eight or ten at a time besides the members of the Services and Foreign Relations Committees. Work on other committees was in the doldrums, according to what information leaked out, and the whole legislative program of the Administration was seriously in arrears. According to its own Legislative Reorganization Act (1946) the Congress binds itself to wind up business for the year on July 30. But, for one thing, there have been so many investigations afoot (several dozens of them) that little actual legislative work has been done. This session may well run to Christmas.

In the Administrative branch, there is much anxiety, unrest and distress, with morale very low. The "economy bloc," to judge from statements by its members, is going to take the easy way to reduce expenses by cutting off jobs. To take one example, being debated as this was being written, the Agricultural Department expects to lose some 2,900 of its 18,000 employees, if the proposals of the House Appropriation Committee go through. Other regular departments expect to suffer similar cuts. As a result, many thousands of Government workers are going around in a daze, wondering where and when the axe will hit.

The total number of these workers, however, will not be lessened; it will increase. The Pentagon, the monstrous office building in Virginia for the Department of Defense, has already an all-time high in number of employees. Housing space in the city proper is hard to find. Thousands of Federal workers spend hours every day traveling to and from homes in outlying sections. A definite pattern is thus emerging in Government work. Washington is already at a full wartime peak in manpower. People are beginning to call it a "madhouse" again. The hotels are reaping a harvest.

There is one difference, however, and this is reflected over the country. As I noted last fall, this time the plan is to go all-out on defense and at the same time not to reduce civilian production appreciably. This means that capacity is being expanded instead of being "converted." This plan has been somewhat modified in practice by Charles E. Wilson of the Office of Defense Mobilization. He now says that defense and civilian production will not "even out" until a year from now.

Insofar as the theory applies to the Government, the regular agencies might have been expected to remain intact while the new mobilization bodies mushroomed. The latter have mushroomed with a vengeance; whether the former will hold their own depends in great measure on Congress. It is obviously scared by all the new billions it is about to vote for war and naturally wants to slash elsewhere.

WILFRID PARSONS

UNDERSCORINGS

The culture and traditions of England, now under the glare of the Festival of Britain floodlights, stem in part from Catholicism. A campaign to convert the land once called "Our Lady's Dowry" opened on Home Mission Sunday, May 7. In churches all over England Catholics received Holy Communion for the conversion of one particular person—a relative, a friend, a business acquaintance. The Rev. George Dwyer, Superior of the Catholic Missionary Society advised:

Let people know you are a Catholic . . . Talk to them about Catholicism . . . Ask them if they are interested . . . Introduce them to a priest . . . Lend them Catholic literature . . . Invite them to Mass and Benediction . . . Many non-Catholics are surprised to find that they are welcome at our services.

► The UN Commission on Human Rights, working in Geneva on the text of a Covenant of Human Rights, approved two significant clauses: 1) recognizing the right of parents to insure the religious education of children in conformity with the parents' doctrinal convictions and 2) guaranteeing the liberty of parents to choose for their children schools other than those provided by the state.

► AMERICA'S Associate Editor, John LaFarge, S.J., now in Germany dealing with problems of cultural exchange, has addressed (in German) the faculty and students at the theological schools of Frankfurt, Munich, Freising, Eichstatt, Bamberg, Pullach and Regensburg.

► Coming Sodality Summer Schools of Catholic Action: St. Louis, June 11-16; Omaha, June 18-23; Duluth, June 25-30; Spokane, July 9-14; Houston, July 30-August 4; Erie, Aug. 13-18; New York, Aug. 20-25; Chicago, Aug. 27-Sept. 1. Details from the *Queen's Work*, 3115 S. Grand Blvd., St. Louis 18, Mo.

► The executive committee of the National Catholic Rural Life Conference, meeting in Des Moines, Ia., called for an expansion of the Point Four program to aid underdeveloped areas. Said the committee: "The Point Four concept is truly directed toward world peace and stability and the fulfillment of our Christian duty to assist the neighbor in need."

► Correction: Cincinnati (not Cleveland) is the site of the June 21-24 Congress of Kappa Gamma Pi.

► Addressing the Serra International convention in Kansas City, Archbishop Amleto Cicognani urged priests and laity, parents, educators, benefactors and friends "to facilitate the approach to the altar." "We must face the sad fact," the Apostolic Delegate declared, "that the number of priests is inadequate to the needs." The facts include the absence of a resident priest in approximately one-third of all the counties in the country and the need of more chaplains for the armed forces.

E. D.

Marshall's testimony

On May 14 Secretary of Defense George C. Marshall concluded his seven days of testimony on the MacArthur ouster. When his testimony was interrupted to allow him to fulfill a previous engagement, all the principal arguments on both sides had been rather fully unfolded on the record.

The drama and excitement which had characterized the MacArthur hearings were missing. MacArthur was the almost legendary hero returned after fourteen years of distant achievements. He had expounded a policy charged with emotional, as well as political, appeal. He had answered questions in rolling sentences, sometimes matching Winston Churchill in grandeur of expression.

The Secretary, though himself a five-star General, had sacrificed his chance to acquire acclaim in the field by acquiescing in President Roosevelt's hard decision to keep him in Washington as Chief of Staff during the last war. He was therefore a familiar figure, deliberate and businesslike. Hampered by his concern about "leaks," and no doubt by his over-all responsibilities, he was cautious and often consulted his legal counsel. Lacking any unusual gift of expression, he was sometimes even unclear. Yet he said a great deal.

As we tried to do last week in regard to General MacArthur's testimony (AM. 5/19, pp. 181-2), we herewith present our analysis of Secretary Marshall's testimony on the questions which seem to us to be decisive. For the first time it is now possible also to present the Pentagon's answer to MacArthur's claim that the Joint Chiefs agreed with his strategy as of January 12, that he had not been "insubordinate" and did not really know why he had been recalled.

1.) *Why was General MacArthur recalled?* From the very beginning of the Korean conflict, General Marshall stated, there was no difference of opinion, of which he was aware, between the President, the Secretary of Defense and the Joint Chiefs of Staff. There were and continue to be basic differences between them and General MacArthur. What made General MacArthur's removal necessary was "the wholly unprecedented situation of a local theater commander expressing his disagreement with the foreign and military policy of the United States."

General Marshall discussed at length four messages addressed to General MacArthur from his superior officers and two of the latter's most recent public statements. 1) On December 6 the Joint Chiefs ordered all military commanders to refrain from making military and foreign policy statements without previously clearing them with Washington. 2) The President in a message to MacArthur on January 13 insisted on the exercise of prudence "as far as extending the area of hostilities is concerned." 3) The Joint Chiefs told MacArthur on March 20 that President Truman was conferring with the Allies on proposed conditions for a settlement in Korea. 4) Four days later—without clearance—MacArthur offered the Chinese Reds an armis-

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tice, implying that his forces might attack China itself. The immediate effect of this, Marshall testified, was to upset President Truman's peace move. 5) The Joint Chiefs on March 25 therefore directed MacArthur's attention to the December 5 order. On April 5 "Opposition leader" Rep. Joseph Martin (R., Mass.) published a letter from MacArthur criticizing the Government's foreign and military policy. These documents, Marshall testified, provided conclusive evidence that MacArthur had been "insubordinate."

2.) *Were the Joint Chiefs in agreement with MacArthur's policy?* In his April 19 address to Congress MacArthur stated that "from a military standpoint the above views have been fully shared in the past by practically every military leader concerned with the Korean campaign, including the Joint Chiefs of Staff." Before the Senate Committees he claimed that the Secretary of Defense had overruled the Joint Chiefs' proposed economic and naval blockade of China, the proposed removal of restrictions on air reconnaissance of China and the use of Chiang Kai-shek's troops on Formosa.

Marshall denied that he had vetoed these courses of action. They were but four of sixteen "tentative" proposals (so termed in the January 12 message) of the Joint Chiefs. They were put forward as steps to be taken, if and when we were driven off the Korean peninsula (an eventuality which seemed possible last January) or the situation was "stabilized." Throughout February and March the UN forces regained the initiative. The Joint Chiefs therefore considered it unnecessary to put all their proposed courses of action into effect. There was never any disagreement in Washington on the wisdom of this decision to suspend some of the "tentative" proposals. Most of them were put into effect.

3.) *What are the political factors which weigh against MacArthur's plan of action?* On January 13 the Joint Chiefs forwarded to MacArthur a message, over President Truman's signature, outlining under ten headings the manifold military and political factors which governed our policy of keeping the Korean campaign "limited." This message itself was not a "directive." It stressed the need for consolidating the great majority of the United Nations, the necessity of prudence in extending the hostilities and the need for preserving our forces in Korea for the defense of Japan and elsewhere. "I shall have to give constant thought," said the President, "to the main threat from the Soviet Union and the need for rapid expansion of our armed forces to meet this danger."

Thus as early as January 13 MacArthur knew that our objectives had vastly broadened in Korea. It was

no longer a question merely of "meeting aggression." The United States policy had become much more complex and far-reaching than the inadequate UN directives about which the General was complaining. The United States had, in fact, accommodated itself to the reality that it was fighting a war in Korea and not merely enforcing a UN directive. In this "new war" it could not adopt any course of action which would undermine our ability to defend ourselves or threaten our national security.

4.) *Who is the enemy most to be feared?* In contrast to MacArthur, Marshall made it plain that he, as Secretary of Defense, recognized Soviet Russia as the "main enemy," whether in Asia or Europe. To MacArthur's insistence that we are able to fight communism on two or more fronts, he answered, "We are not now in a position to take measures which, we will say, were characterized by General MacArthur [as] the opposite of defeatist measures." In his testimony MacArthur had said this was not his responsibility.

The Soviet, whose desire is to have us more completely engaged in Korea, is constantly building up its military strength. Both Marshall and the Joint Chiefs advise against fighting MacArthur's war in the Pacific because it would result in a greater loss of life while we are building up strength for a possible all-out Russian offensive.

5.) *Can our present plan of action win in Korea?* Of the four Chinese army groups which have been thrown into battle in Korea, including reinforcements, some have been reduced to 25 or 30 per cent of their strength. Red China, in Marshall's opinion, cannot stand this decimation of her *trained troops* very long. By contrast, our own casualties, while high in the beginning, have been steadily reduced. That is why we have been able to cut our calls on Selective Service lately.

6.) *Is Formosa essential to our national security?* When Marshall became Secretary of Defense, the policy then in existence was to deny Formosa to Red China and oppose her entrance into the UN. He testified he had never felt we should deviate from that policy.

MacArthur had discoursed on the strategic geographical position of Formosa. Its occupation by Red China would push our defenses back to the Pacific coast. Marshall considered that military estimate an overemphasis. Still, he felt, "it would be a highly dangerous business" were Formosa taken by the enemy.

7.) *Can communism be thwarted by defeating Red China's forces in the Korean theater, supposing Soviet Russia herself does not intervene?* Marshall's position on this question is clear-cut. "There can be no quick and decisive solution to this global struggle short of resorting to another world war."

8.) *Is it likely that Soviet Russia would intervene, if we followed MacArthur's strategy?* Yes. In following MacArthur's strategy, we should be exposing ourselves to risks far out of proportion to any advantages we might gain. Even a naval blockade of the China coast would involve us in conflict with Russian ships. The Soviet has troops in the vicinity of Vladivostok, Dairen, Port

Arthur and Harbin. Besides, there is a whole Communist-indoctrinated army of former Japanese prisoners of war on Sakhalin Point, a stone's throw from Hokkaido, Japan's northernmost island (see "After Korea, Japan?" AM. 12/30/50).

9.) *Supposing that Soviet Russia did intervene if we adopted the MacArthur strategy, would this involve us in an all-out war in Asia and jeopardize the defense of Western Europe?* Soviet intervention would immediately involve air attacks on Japan, Korea and possibly Okinawa. We would have to meet these attacks with a maximum of retaliation. This "inevitably means a world war," exposing a yet unprepared Europe to attack.

10.) *What is the issue between MacArthur and Washington?* The Government's objective in Korea is the defeat of the aggression and the restoration of peace. Washington's persistent policy has been to confine the conflict and prevent World War III. The effort in Korea has given us the time to build up our own defenses and those of our Allies against the threat of Soviet imperialism. We have taken the pressure off Southeast Asia and other areas.

MacArthur's strategy would widen the conflict. This would involve not only the extension of the war but an all-out war with Soviet Russia, quite probably at the expense of losing our Allies, wrecking the coalition of the free peoples of the world and exposing Western Europe to being overrun by the Red armies.

The divergence of opinion arises, in Marshall's estimation, from the contrasting positions of the field commander and the Secretary of Defense and Joint Chiefs. The field commander is concerned with his particular theater. The Joint Chiefs, the President and the Secretary of Defense are responsible for the total security of the United States.

Whatever may be said of the pros and cons of the Truman-MacArthur controversy, this much must be admitted. MacArthur's testimony before the Senate Committees apparently resulted in a stiffening of opposition toward Communist China in certain quarters.

On May 14 the UN Additional Measures Committee approved a resolution calling for an arms embargo against Red China and North Korea. The vote was 11 to 0, with Egypt abstaining. British and French cooperation was instrumental in getting the UN embargo.

Rightly or wrongly, MacArthur claimed credit for Marshall's position on Formosa and against the admission of Red China to the UN. While MacArthur was testifying, British Foreign Secretary Herbert Morrison stated that Formosa's future should be left for UN consideration "at the proper time."

Britain's recognition of Mao, never even acknowledged by Peiping, and her general indulgence toward Red China in line with Commonwealth policy has long been a barrier to United States-British cooperation. Probably the chief factor in dislodging Britain from her unrealistic position has been the situation in Iran (see p. 205, this issue). Events closer to home have forced the Labor Government to "mesh" its policies with ours in the Far East.

Politics and "appeasement"

Last week this Review tried to report General MacArthur's testimony in Washington without comment. Several questions were raised, however, which should not be passed over in silence.

Sen. Bourke B. Hickenlooper (R., Iowa) asked the General: "It is the object of war, is it not . . . to win victory and defeat the enemy at the earliest possible moment with the least losses to our own armies?" The General replied: "I don't see how any other conception could be made."

This question and this answer vastly oversimplify the problems of war. They look at them from only the *military* point of view. War has a *political* purpose beyond any military purpose: the restoration of political order. Some military means which would insure a military victory "at the earliest possible moment" would also make the attainment of political order almost impossible. Such are poison gas, bacteriological warfare, indiscriminate bombing of noncombatants, perhaps even the use of the atomic bomb. We ought to have learned *something* from the mistakes we made in the last war, mistakes which have helped to make the reconstruction of Europe a strain, not only on our resources, but on our ingenuity and statesmanship. As Clemenceau said, "War is far too important to be left to the generals."

And what about the *moral* restraints upon military means? General MacArthur must surely recognize such restraints. It is a great pity that he did not take the occasion to mention them.

In his reply to Sen. Theodore F. Green (D., R. I.), MacArthur said that war was "the ultimate process of politics . . . You have got to trust at that stage of the game when politics fail and the military takes over . . ." War, of course, cannot be both "the ultimate process of politics" and a complete *substitute* for politics. It is neither. War is an instrument to which a political society, national or international, must resort when its purely political measures fail. But no political society should ever surrender control over war to its own military agents. If it did so, it would cease to be a political body and would become simply a military machine.

The General appeals to "fathers and mothers," to "public opinion," in his effort to convince this country that it should give a military commander free rein. He is asking our people to abdicate its control over the military, to let them "take over." This appeal to "mass democracy" in a field where all students of democracy agree the "people" are least fitted to judge is very disquieting, even apart from implications of the decision he urges them to take.

Pinning the loaded label of "appeasement" on anyone who contends that political factors ("artifice under the name of politics") may outweigh military advantages is not a very convincing mode of argument. Such a philosophy, it seems to us, is at odds with the spirit of papal pronouncements: "Nothing is lost by

peace; everything can be lost by war." Though the General *thinks* his strategy will not broaden the war, the assurances he gave on this score formed the weakest part of his testimony. Indeed, avoiding World War III does not seem to be his principal "object," but what he envisages as "victory" in Korea and an end to the "slaughter" there.

Those who, with information he admits is better than his, feel they have to disagree with General MacArthur should not be dubbed "appeasers." His opponents would have just as much right to dub him a "warmonger," which is equally unjust. Greater wisdom can emerge from this controversy if both sides remain temperate and cling to the principle that military means must be subordinated to political purposes, the greatest of which is world peace.

De Gaulle awaits June 17

On May 7 the Queuille Cabinet finally succeeded in winning approval for its "life-saving" electoral reform bill. The vote was 332-248, which gave the Government a clear, absolute majority of the total of 619 deputies in the National Assembly.

The next step, which will probably have been taken by the time this issue of AMERICA appears, is for Parliament to declare that the powers of the Present Assembly shall end about July 4 and that national elections shall be held on June 17. France will then face a political decision the consequences of which are quite unpredictable.

The implications of the June 17 elections were suggested in these pages two months ago ("Electoral crisis in France," 3/17, pp. 692-4). The "third force" or moderate parties which have been governing France since 1947 have declined in strength. So have the Communists. General Charles de Gaulle's "Reunion of the French People," which has never before proposed candidates for the National Assembly, hopes to elect as many as 200 deputies. If this or anything like it should happen, the "third force" parties will have to decide whether or not they will cooperate with the rightist RPF of de Gaulle. Unless a sizable number of their deputies agree to work with de Gaulle's followers—supposing that de Gaulle can prevent the "third force" from returning a majority—France will fail of a governing majority.

The electoral reform compromise was designed to give the moderates a fighting chance. It gets rid of proportional representation and provides for a single ballot. Ingeniously, it allows "coalition" lists or tickets whereby the middle parties hope to piece together victories at the polls.

Next week AMERICA will carry an article explaining the electoral system in some detail, and setting forth some of the effects a de Gaullist victory might be expected to have on the momentous questions in which French influence is pivotal. Meanwhile Frenchmen are taking sides along lines somewhat similar to those dividing Americans at the moment.

The scandal of migratory labor

Most Rev. Robert E. Lucey

DURING THE SUMMER and early fall of 1950, the President's Commission on Migratory Labor, created by Executive Order on June 3 of that year, surveyed the U. S. agricultural scene. The commission held twelve public hearings: in Brownsville, Texas; El Paso, Texas; Phoenix, Ariz.; Los Angeles, Calif.; Portland, Ore.; Fort Collins, Col.; Memphis, Tenn.; Saginaw, Mich.; Trenton, N. J.; West Palm Beach, Fla.; and two in Washington, D. C.

A migratory farm laborer is a worker whose principal income is earned from temporary farm employment and who in the course of his year's work moves one or more times, often through several States. During the last fifty years migratory labor has been dealt with in many investigations and reports by Federal, State and private agencies. Few improvements have resulted.

Since there are more than 14 million working farmers and hired workers one might reasonably ask why a special Commission was appointed to study the one million of the workers who are migrants. The answer is obvious. These people are human beings, largely defenseless against injustice. Their housing, food and wages are often pitiful. The pattern of their economic life is unworthy of our nation.

SUPPLY AND DEMAND

In 1949 only 5 per cent of the migrants did farm-wage work for 250 days or more. Seventy per cent of these workers had fewer than 75 days at farm jobs. Many migrants do some nonfarm work. During the year 1949 they averaged 70 days of farm work and 31 days of nonfarm work, making a total average of 101 days' employment. For farm work they received \$352 and for nonfarm work \$162, making a total average income of \$514 for the year.

A few months ago a Labor Department official stated publicly that 400,000 workers would have to be imported into the United States to meet the needs of agriculture this year. Another public servant, in an address to a growers' association, went all out with the statement that we will need 8 million imported workers this year. Since a majority of migrant farm workers suffer from unemployment there seems to be no good reason why alien labor should be imported to make a bad situation worse.

Some will reply that we are at war; that this is a year of emergency. It is true that the Department of Agriculture has recommended a cotton-production goal of 16 million bales. And we must produce more wool, feed grains and livestock. But when we recall that in 1949 we produced 16,100,000 bales of cotton we will

Archbishop Lucey of San Antonio, Texas, was a member of the five-man President's Commission on Migratory Labor, which turned in its report at the beginning of April (cf. AM. 4/21,p.62). The Archbishop is episcopal chairman of the Bishops' Committee on the Spanish-Speaking and is a vice president of the Catholic Association for International Peace.

recognize that we need not get excited about cotton. And the use of migratory labor in the production of wool, feed grains and livestock is insignificant.

The number of farm family workers remained almost constant during the World War II emergency. At the peak of the war effort in 1945, farm family workers were only 4 per cent less than in 1940. In contrast, the number of hired workers declined sharply. Hired farm workers in 1945 were approximately half a million below 1940—a drop of almost 20 per cent. Yet at this stage of the war emergency we were producing more crops and livestock than ever before. How did we do it? By bringing order into the chaos that is hired farm labor. On the average, the farm family and hired domestic workers together worked ten days more a year at the height of the war emergency than they had in 1940.

Estimated farm output for 1951 is 3.6 per cent above 1949. This additional production could be supplied by our present domestic labor force, including farm family labor, if each worker put in six and a half days more per year.

WAGES AND BARGAINING

Two things are expected of migratory workers: to be ready to go to work when needed; to be gone when not needed. Domestic family migrants sometimes find it difficult to be gone when not needed. Many farm employers prefer alien labor; it is cheap; it is docile. If the labor market can be flooded with migrants, domestic and foreign, wages would be "reasonably" low.

During 1949 some 65,000 Latin Americans left their homes in southern Texas to work in agriculture in other States. Wages in their home State are as low as 15¢ an hour. But in that same year Texas farmers imported 46,000 Mexican nationals to work in agriculture in Texas. And this does not include the thousands of Mexican workers illegally in this country and known as "wetbacks." It doesn't make sense. A comparison of more than incidental interest is the volume of the wetback traffic as compared to our admissions of displaced persons from Europe. In 1949, when we admitted 119,600 displaced Europeans, our wetback traffic was almost 300,000. In 1950, when we admitted 85,600 displaced Europeans, our known wetback traffic was between 500 and 600 thousand. The impact of this invasion on wages and employment can better be imagined than described.

Collective bargaining, or indeed any kind of equal bargaining, between migrants and farm employers is

practically unknown. The farmers are organized. As members of growers' associations, and even as individuals, they can influence or determine wage rates. Through the foreign labor program, interstate recruitment and radio and newspaper advertising they can summon workers from far and near. When thousands of migrants converge on an area where only hundreds are needed it would be fantastic to mention collective bargaining. The illegal alien has even less chance to obtain justice than the domestic worker because the threat of deportation makes him take what he gets and say nothing.

Domestic migratory farm workers not only have no protection through collective bargaining but employers as a rule refuse to give to them the guarantees they have to extend to alien contract workers whom they import. These include guarantees of employment, workmen's compensation, medical care, standards of sanitation and payment of the cost of transportation. As these protections can be extended to alien contract migrants, it ought to be feasible to extend them also to domestic migratory workers.

HOUSING AND LIVING CONDITIONS

In recent years much has been written about on-job housing and home-base housing of migratory workers. The former consists of barracks, cabins, trailers, tents, rooming houses, auto-court cabins, shack houses and, not infrequently, a spot under a tree near a ditch. When units are grouped for several families they are usually called camps. Much, if not most, of on-job housing of migratory farm labor in the United States is below minimum standards of decency.

Housing is an aspect of labor supply. An employer who offers particularly bad housing has difficulty in holding his workers. They "skip" and he usually blames the workers for moving out. In the case of the Mexican wetback, he has to take what work he can get, housing or no housing. He often lives "in the brush."

Not infrequently a migratory worker finds that to get a job in an area of active seasonal work he must live in the employer's housing. Once hired he cannot retain the housing and work elsewhere. In some cases employers have threatened eviction even when the workers sought alternative employment only on idle days. In other words, job and housing are a "package" proposition.

Housing at the home base where migratory workers live for six to eight months of the year is among the most deplorable in the nation. Overcrowding, lack of running water and use of pit privies are common. When twelve or fourteen people, young and old, must live in one small room it is physically and morally unwholesome.

The director of a Florida county health department testified before the President's Commission on Migratory Labor:

This is an actual observation. A sanitarian reports 180 people living in 60 rooms with only one toilet stool that works. This has been corrected somewhat by three additional stools which were added by the time of the last inspection . . .

One of our public-health nurses visited a nursery maintained on a private farm and found 48—I did not say 4, I said 48—infants on two double beds. I might add that two of the babies in that location subsequently died.

Members of the commission personally observed the meager and unsanitary living conditions of migrants in many sections of the country. They were deeply disturbed by a realization that in many instances these conditions have persisted for decades without correction. The efforts of Federal, State and local governments and of agricultural employers during recent years, commendable as they were, have been ineffective and leave a great deal of

remedial work still to be done.

The diet of migrant farm laborers is as insufficient to maintain health as is their shelter. A physician testifying before the commission said:

I can say from the reports of the nurses that we do have dietary deficiency diseases such as pellagra—and cases of that have come to my attention—due to a diet consisting of cornmeal and perhaps rice and very little else, with no vitamins. There are also evidences of merely ordinary starvation among many of these people . . .

A survey which I made and photographed in the Mathis, Texas, labor camps showed that 96 per cent of the children in that camp had not consumed any milk whatsoever in the last 6 months. It also showed that 8 out of every 10 adults had not eaten any meat in the last 6 months. The reason given was that they could not afford it with the money they were making.

CHILD LABOR

Child labor has all but disappeared from American industry. Only in agriculture does it remain a serious problem. Children work in agriculture today primarily for the same reason they formerly worked in industry—because of poverty in the family. The child's earnings are needed. This was the reason given years ago why child labor could not be eliminated in industry.

For August, 1950 the Bureau of the Census estimated that 190,000 children, 10 through 13 years of age, and 205,000 of 14 and 15 years of age were working for pay in agriculture. For October, 1950, when schools were in session, the Bureau estimated that 150,000 and 165,000 of the above age groups were working. Of the 150,000 in the 10-through-13 group, 40,000 were not even enrolled in school. In many areas of the nation the growers have sufficient influence to close the public schools during the harvest season in order to procure the labor of children.

INSPECTION AND LAW ENFORCEMENT

One of the most devastating factors in the whole problem of migratory labor has already been men-



tioned—the wetback invasion. There may be as many as half a million alien agricultural workers illegally in this country. While sympathizing with their poverty and misery, we should not permit them to deprive American citizens of employment and depress their wages. Control of illegal immigration is made more difficult by the fact that immigration officers have no clear authority to enter upon farms, ranches or other enclosed lands to inspect or search for illegal aliens.

It must be noted that farms employing workers in significant numbers are places of employment and therefore affected with a public interest. Should they not be opened to inspection for the enforcement of law? Under safety and accident prevention laws it was long ago acknowledged that factory inspectors had the right to enter places of employment. Likewise, government officials inspect places of employment to administer child-labor, minimum-wage, maximum-hours, sanitation and other laws. The farmer's home, whether on his farm or elsewhere, is a different thing from the farm property on which employment occurs.

THE OUTLOOK

Perhaps the most important recommendation of the President's Commission is the following: "That there be established a Federal Committee on Migratory Farm Labor to be appointed by and responsible to the President." In general, the function of the committee would be to stimulate Federal and State agencies to attack the problem of migratory farm labor from every angle until at least the major abuses are eliminated.

The commission has also made constructive recommendations concerning the wetback invasion, alien contract labor, wages, housing, education, child labor, health, welfare and safety. It is specifically recommended for an emergency that:

I. First reliance be placed on using our domestic labor force more effectively.

II. No special measures be adopted to increase the number of alien contract laborers beyond the number admitted in 1950, which was 94,000. Since mechanization is developing rapidly in agriculture, it is obvious that fewer hands will be needed in the years to come. As a matter of fact, fewer hands are needed right now, but some growers still like to have a surplus of workers. Perhaps machinery, better production methods, an intelligent organization of labor supply and a larger measure of justice will tend to lessen the problems of migratory workers.

Regardless of future developments in American agriculture, the enormous injustices of the whole system of migratory farm labor must be stopped now. Some powerful employers will put pressure on Congress to protect them in their evil ways. Many of the findings of the commission will be called communistic; social justice is often killed by an epithet. Only an informed and articulate public opinion can compel Congress to translate into the law the recommendations of the President's Commission on Migratory Labor. Meanwhile, we are tolerating the intolerable.

A French call to spiritual arms

Andrew Boyle

THOUGH THE SAD SLUMP in her material fortunes, the phenomenon of "neutralism," and the endless bickerings of her politicians seem to argue the opposite, France still possesses immense reserves of spiritual power. One extraordinary piece of evidence overlooked by superficial cold-war analysts confirms that assertion beyond all doubt. A recent pastoral letter of his Eminence Peter Cardinal Gerlier, Archbishop of Lyons, virtually mobilizes every French Catholic in a dynamic crusade for peace on the spiritual as well as on the practical, workaday plane. Even the European Catholic press has been somewhat slow to grasp the full implications of this unusual "call to arms." Indeed, it can be appreciated only against the background of intellectual and emotional doubts created, notably in France, by the Communist-dominated World Peace Council in its three years of unscrupulous life.

Ever since the "Congress of Intellectuals" at Wrocław, Poland, in August, 1948, "peace" has been the siren-song of Communist organizations throughout Western Europe. That congress was called in order to give a veneer of respectability to the mass movement which was to follow. It did not matter a great deal to the Communists that a high proportion of the scientists and men of letters who attended the congress returned to their homelands disillusioned and quite convinced of the bogus, one-sided character of the nascent "peace" campaign. Enough of them joined the movement to give it a useful front of top-ranking "big names" in the realm of science and the arts. Behind the scenes the Cominform was issuing instructions to ensure that every sphere of Western life would be invaded by active "partisans of peace" in the months ahead.

When, nearly a year later, in May, 1949, the World Peace Council was set up in Paris, Professor Joliot-Curie, the French Communist atomic scientist, became its president. Other international Red bodies—such as the World Federation of Trade Unions and the international organization of journalists—were linked to it through common leaders and representatives. In France, Britain and other countries, national "Peace Committees" were founded and set to work.

The ostensible purpose of the campaign was to gather signatures for the Stockholm Peace Appeal, which was launched in March, 1950. This Appeal demanded the banning of atomic weapons and the outlawing of the nation that would first use them. In fact,

Mr. Boyle, author of *"The perils of peace"* (AM. 2/17), is a script writer and editor for the British Broadcasting Corporation.

however, the World Peace Council and its subordinate organizations were expected by the Cominform to promote subversive activities as well. The "defence of peace" was as good an excuse as any for interfering with Western Europe's economic recovery and rearmament plans. If we recall the numerous strikes, demonstrations and acts of flagrant sabotage carried out when the beneficial effects of the Marshall Plan were first being felt and when American arms began to arrive under the Mutual Assistance Pact, the role of the Red peacemongers can be better understood.

It was the French Hierarchy which first took alarm at the inroads made by the phony peace campaign. Plain people as well as intellectuals, impelled by a natural desire for an end to the mass fear of a new armed conflict, were rallying to the Communist cause. They did not see, or preferred to ignore, the ultimate aim of the campaign. They seemed incapable of realizing that the campaign itself was really a blaring, frenzied playing on the emotions, a deliberate over-simplification of tangled international issues, the offer of an easy and apparently non-political short-cut to world order.

In June, 1950, to the astonishment and consternation of some Catholics, the Cardinals and Archbishops of France issued a very frank joint statement on the use of modern atomic and biological weapons of war. They called on statesmen to do all in their power to reach an absolute agreement for the banning of such weapons. They prescribed a general three-point Christian program for a true peace. It was an unexpectedly resolute reply to the Communist exploitation of the deep yearning in men's hearts. "Modern science," said the statement at one point,

... has put into the hands of belligerents means of destruction like atomic bombs, rockets, radioactive gases and chemical and biological weapons which are a terrible threat hanging over the heads of all peoples. In such a nightmare atmosphere, it is understandable that the Stockholm Appeal against the use of atomic weapons should have seduced many generous minds. The question is persistently put to you, to your priests and to your bishops whether we condemn the use of these atomic weapons . . . For our part, we condemn them with all our strength, as we had no hesitation in condemning the mass bombings during the last war . . . We therefore ask statesmen, who at the present time carry a crushing weight of responsibility, not to give way to the horrible temptation of employing these means of destruction and to do everything in their power to reach a common agreement for an absolute ban on their use.

This section of the Hierarchy's statement found strong critics, some of them Catholics. They maintained that the Cardinals and Archbishops of France seemed to be taking a leaf out of the Communists' book rather late

in the day. They argued that the question of the moral use of the atomic bomb was still very much an open question. And they did not fail to assert that expediency (dictated maybe by the success of the "peace" campaign) underlay this clear condemnation of modern weapons which strike indiscriminately at soldiers and civilians.

On the other hand, no voices were raised against the French Hierarchy's positive recommendations to the Catholics of France to "read and meditate" the Pope's teachings on peace; to "remember that the responsibilities of a Christian do not stop at the frontiers of his own

country"; and to "become the artisans of that social justice without which there can be no peace among the citizens of the same country." Though it appeared a tall order to hope that French Catholics would at once sink their sectional differences, at any rate their spiritual leaders had left no doubts about their keen awareness of the new uncertainties raised by Communist duplicity.

For a while the statement brought calm and comfort to many. But it did not provide the complete answer to the Communists' ceaseless shifts along the propaganda line. After all, it was easy enough to condemn the indiscriminate use of modern weapons of

extermination. But would such a theoretic condemnation in itself prevent the outbreak of hostilities? If not, what possible point was there in discussing whether an atom bomb should be used, discriminately or otherwise? So ran the understandable scruples of numerous thoughtful French Catholics, scruples which often sprang from the subtle whisperings of the Communists.

There was only one conceivable answer to this spirit of uncertainty and doubt, and the only organization in France powerful and determined enough to deliver it was the Hierarchy. The latest pastoral letter from the hand of Cardinal Gerlier, while complementary to the earlier joint statement on terror weapons, goes much further and summons the entire body of French Catholics to make an all-out countermove for peace based on Christian principles. Its stirring phraseology is a measure of the positive urgency of the challenge.

Priests as well as laymen are included, as these sentences from the Cardinal's letter indicate: "I ask everyone of my priests to celebrate Mass from time to time for peace. I ask all those burdened with sickness and suffering to offer up part of their ordeal for peace. I ask everyone of you to put prayers for peace high among your intentions." The spiritual aspect of the movement is given strong emphasis, because only by "storming heaven" and winning God's grace can there come "the sort of revolution in men's minds and hearts" without which there can be no true peace.

But the campaign must not be waged on the interior plane alone: "A profound care for social justice is one



of the necessary conditions of peace, since peace between nations is, in effect, a function of the internal peace which should exist inside each nation. Let us never forget that to realize social justice is to open the road to peace." The Cardinal calls on every Catholic to make the most of his opportunities:

It is the duty of the Christian to take action as and when he can. His task is to spread about him, in the circle of his influence, the authentic spirit of peace—reacting with vigor yet with charity against the blighting ideas and criminal propaganda which threaten to destroy it in the interests of what the Pope has denounced as "the idolatry of absolute nationalism, the pride of race and blood, and the lust for power."

The organization called on to provide the hard core of the French Catholic peace crusade is the Pax Christi movement, which was recently reorganized under the direction of Msgr. Feltin, Archbishop of Paris.

This international association [says Cardinal Gerlier], has a threefold aim—prayer, study and knowledge of the Church's teaching on peace, and exchange of ideas for action. The national secretariat, under the guidance of the Bishop of Lourdes, is planning a campaign through the press, through pamphlets and leaflets. We are counting on the promotion of 'Days of Peace' in every diocese, on publicity in the diocesan papers and on

Why choose a Catholic college?

Mary Cecil Dodge

CATHOLIC COLLEGE—waste of money! Catholic college—it narrows the student's outlook! Catholic college—no prestige! These are but three of the objections raised constantly today against Catholic education particularly on the college level. Where do these objections originate? With atheists, with Protestants, or with students themselves? Unfortunately none of these groups seems to have fostered the strongest objections. I say unfortunately; for it seems almost tragic to be forced to attribute such accusations primarily to the attitudes of some Catholic parents.

During the past year I have spoken to thousands of Catholic students and hundreds of Catholic parents on the subject of "The Necessity of a Catholic College Education." I have listened to and taken part in countless discussions on the topic, always trying to discover the source of the objections and why the same objections always arose in so many different places.

Has a secularistic view of life so endeared itself to even the Catholic high-school youth that any education but a secular one seems hardly worth while? I doubt that. While this generation is an eminently "practical" one, the average high-school student is still somewhat

the international peace pilgrimage to Lourdes, which has been fixed for July 25-28 this year. We intend to set apart a National Peace Sunday for the launching throughout France of our reorganized movement, without prejudice to similar movements in other countries. Christians will no longer be able to complain that they have no organization to which they can openly belong. Pax Christi offers to all the opportunity of grouping together for forceful, fruitful action in the service of peace.

It would be foolishly wrong to imagine that this resolute call from Cardinal Gerlier reflects the passivity or defeatism of the large mass of the people he leads; or that a sort of transfigured pacifism is being "sold" to French Catholics as a more orthodox substitute for Professor Joliot-Curie's counterfeit crusade. President Auriol during his Washington visit is the latest witness to France's stout will to resist any aggressor, and French Catholics are by and large the most stable and patriotic element in the country. The French Hierarchy's action should rather be understood as a positive attempt to wrest the mental and moral initiative from the Communists by spurring Catholics to prayerful, vigorous counter-action. Pax Christi, moreover, has branches in ten West European nations. The growing movement has it in its power to explode the myth of a "Pax Sovietica," and thus inflict the sharpest defeat yet on the Cominform's plan to divide Europe against itself.

Miss Dodge, a graduate of Lowell High School, Lowell, Mass., and the Dominican Sisters' Albertus Magnus College, New Haven, Conn., works for the latter institution as a field representative in public relations. She is also director of Parish Action, a national movement to encourage Catholic graduates to take an active part in every phase of parish life.

of an idealist. For this age group, if for no other, spiritual values can be made to count. No, the real reason for Junior's objecting to a Catholic college lies most probably in mother's and dad's objections to Catholic education.

Parents are the principal molders of the average adolescent's opinions. No seventeen-year-old thinks up for himself the idea that "conflict faced and overcome would make his faith firmer and more militant." No high-school student would discover for himself "the amount of good one Christian student could do among the pagan hordes in a secular university." And no young girl or boy would prefer to attend an institution with "prestige" unless there were something in his or her home background that made "prestige" a yardstick for judging an education by.

When I was speaking before the junior and senior boys in a particularly fine Catholic high school in Patchogue, New York, one of the young men asked me what I would advise him to do, since he wished to major in marine architecture and no Catholic college offered the course as a field of concentration. When I suggested that he major in architecture at a Catholic

college or university and study its application to marine craft in graduate school (which he probably would have to attend anyway), one of the boys in the class remarked in an undertone: "Lady, you can't eat a prayer book." I laughed, and noted it as one of the sincerest reactions to my advice I had heard. No, you can't eat a prayer book—or at least you can't digest a morocco-leather cover—nor can you weigh a pound of grace, or measure the temperature of the fire of divine love. But perhaps this is just what we are trying to do.

"Catholic education is too expensive." This objection usually does not mean that "we can't afford it," but that Catholic education is not worth the sacrifice of the new Pontiac or the Persian lamb coat. "Aren't we paying taxes to support State universities? Let's get what we pay for." We pay taxes to support the poor farm, the city and State hospitals for the needy and insane. This does not mean that to receive the benefits of our tax dollar we find it necessary to make use of these facilities. If parents can't pay the difference between a publicly supported educational institution and a Catholic college, the student can often find a suitable job that will pay his way through college. Thousands of young men and women convinced of the value of their Catholic college education are proving this to be a practical solution.

"Catholic education narrows the student's outlook. I want my boy to hear what the others think. He might not know all the Dominican distinctions or the Jesuitical fine points when he graduates, but he'll understand the other fellow's views. You need that to get along these days." If it is "understanding" that Catholic parents want to see developed in their offspring, they might reflect that understanding—racial, religious or international—is most solidly based when it rests on a love of God and one's neighbor. This principle of the love of God and consequent love of one's neighbor is the basis of Catholic education.

Nor are Catholic college students cut off from contact with non-Catholics. Students of Catholic colleges participate in all types of intercollegiate activity. Catholic colleges have supported the National Student Association with enthusiasm and—more important—with talent. In the Southern and Northern New England Regions as in innumerable others Catholic college students have held at least one regional office although they are definitely in the minority. Ted Harris, a Catholic Negro, was president of the NSA for the 1948-49 term, as was a student from St. Peter's College in Jersey City, N. J., for the succeeding year. These and many other Catholic students have the interest and energy to find out what their non-Catholic fellow-students think and to interest them in what they, as well-trained Catholic student leaders, believe.

We might turn for a moment to a largely feminine explanation as to why parents endorse the selection of a secular college or university. If valid, it would be the best motive possible: the influence for good a Catholic can wield in a secular college. Let us examine this theory for a moment.

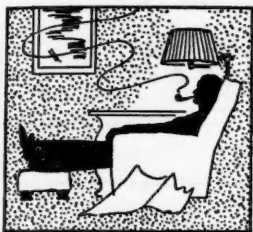
There is no being known to man so self-confident as a high-school senior. There is none more deflated than a college freshman on campus. What has happened to the young man or woman in a few short months? The five-letter high-school star and the two-year prima donna of high-school drama are suddenly confronted with the grisly fact that they are not only unimportant on the campus scene, but that they may never become important in the college. The sophomores "move in" and prove their unimportance beyond the shadow of a doubt. The faculty also assists in taking the starch out of the new students. The significance of all this is that these over-confident young people are losing their confidence. They have been uprooted not only in the matter of their personal importance, but in matters of intellectual importance, or moral importance. They are now at their most impressionable. Who and what will impress them? Most certainly their fellow students, their professors, the attitude and spirit toward learning and life of the institution itself. Each of these aspects of education will effect a change in the college student. And the imprint on his development will be far greater than any impression he may succeed in leaving on the college or its students.

What positive good can a young man or woman do in a secular university? It is safe to state that any good person can do good anywhere; for it is perhaps by example that one does the most good. But you can't give what you don't possess. How many young people whose habits and characters are just in the process of being formed will continue to be a source of good example in the irreligious atmosphere of some of our secular universities? This is a great deal to expect of any young person. The first obligation for all of us is our personal salvation. We cannot risk it, even for the salvation of others. Yet that is almost what parents are doing when they use good works as an excuse for sending a boy or girl to a secular institution.

But what about these hundreds of Catholic college graduates who live with no regard for anyone but themselves, whose morals are loose and whose charity is cold? We all know them. We also know fine men and women who have graduated from secular colleges. One thing is certain. A Catholic college graduate has had every opportunity given to him to lead a full, complete intellectual and spiritual life. If he has failed to avail himself of the opportunity, failed to accept the challenge, it is his own failure.

That there are fine Catholic men and women graduates of secular colleges is beyond question. But if their faith is strong now, how much stronger it would have grown had they been able constantly to nourish their spiritual lives by the opportunities offered at a Catholic college. If they are wise now, how much wiser they might have been. Their knowledge of the arts and sciences acquired at a Catholic college would not have been inferior to that acquired at a secular university, while their knowledge of their faith would be much richer. Did what they gained in "understanding" or "prestige" compensate for what they missed?

FEATURE "X"



Mr. Tucker, a teacher at the University of Illinois, as a non-Catholic happily married to a Catholic, feels that "Speranza" (Feature "X," 4/7) took too somber a view of the problems of a mixed marriage.

FEATURE "X" caught my eye on April 7, as it often does, and I read far enough to discover that "Speranza" was talking about us. You see, I am one of the non-Catholic husbands married to a Catholic wife. I recognized neither myself nor my wife in this somewhat unhappy article—and I don't believe my failure to recognize us was based on any lack of perception.

Not for a moment would I contest what "Speranza" says about the difficulties of mixed marriages; they certainly must sustain a relatively larger number of shocks than marriages in which both members are of one faith. Yet, I think it is unfortunate to assume that all Catholic wives in such marriages must join some "bewildered and harassed" sorority.

It is rather important to notice that the women "Speranza" speaks of were firm in their belief that their future husbands would become converts in "six months at the outside." Certainly no Catholic girl should marry with such a notion in mind. Any sane advisor, Catholic or Protestant, would recommend that the ceremony be put off for that "six months at the outside" so that it can be held in the church rather than the rectory.

Psychologists and priests would certainly agree that it is a questionable procedure to marry any man on the presumption that he will change. That presumption is generally a sign that the parties do not know each other well enough to understand the consequences of their marriage. And in a marriage of mixed faiths such a presumption is probably "strike two."

But there are conditions under which mixed-faith marriages are fulfilling to both members. They are rather stringent conditions, I suppose. But I think that, Catholics and Protestants alike, we should emphasize the conditions for a successful mixed marriage rather than make the subject a bugbear. For such marriages will continue to happen so long as Catholics and non-

Our contest for a name for this department drew a very large response. We thank our readers for the 800-odd suggestions they sent in, and apologize for the delay in picking the winner—Sister Gilberta, SS.CC., whose letter appears on p. 232. The flexibility of this department, forecast in its first appearance last February 3, made the choice of name difficult. Sister Gilberta was the first of several to suggest the solution adopted: keep it Feature "X." Ed.

Catholics live happily together in the same communities. Our best efforts should be directed toward seeing that only the potentially successful ones do happen.

From personal experience and from an intimate knowledge of other successful marriages between persons of different faiths I have come to several conclusions about what indicates potential success.

The first requirement is that man and woman fully understand and respect the religious beliefs of the other. This is extremely difficult, but not impossible. My wife believes that I have chosen a most difficult and roundabout way to heaven, but she has not set her heart on my taking the direct path in the next six months or even later—set her heart in the sense of making all her happiness depend on it. She has, in fact, given up something quite important: the relative assurance she would have, were I a Catholic, that I will get there at all. But she knows, and I think this is equally important, that I will help her and our children to stay firm in their Catholic faith.

I can't overemphasize that it is not easy for each of us never to proselytize the other and yet to welcome religious discussion. Perhaps it is possible only because my religious convictions are not different from the Catholic, but only fewer. (This cannot be made clear with reasonable brevity.)

The second requirement is that both parties have faced imaginatively but honestly as many future problems as they can foresee. This does not mean that they merely have some vague idea that they can "work something out" on such momentous questions as birth control and the training of children when the subjects arise.

The third requirement is that the non-Catholic must firmly decide, and the Catholic must know the decision, that at every point of contention not foreseen the Catholic doctrine must be accepted.

The fourth requirement, which stems from these naturally, is that the persons must have a relatively long acquaintance. Each must *know* from actual practice that the three conditions above have been met. And such knowledge does not come in a few months.

Perhaps you wonder why I haven't mentioned love, a not inconsiderable factor in most marriages. The truth is that a fulfillment of these requirements is very probably a better criterion of love than any I can imagine just offhand.

Under these conditions mixed-faith marriages can work. At least ours has been successful for nine years. And I know of others, though no great number.

My only hope is that when these marriages do occur, as they are bound to, they will occur sensibly and after much thought. I doubt that frightening young men and women is the best way to encourage good sense. What is needed is a clear understanding of the conditions for successful marriage before the wedding day and support by friends of both faiths afterwards.

My wife has just read this over. She says, "Include me in." Perhaps a good sign for the next nine years.

W. T. TUCKER

The American novel through fifty years

VIII. Ernest Hemingway

Michael F. Moloney

The publication of the slight and flaccid *Across the River and Into the Trees* (1950) may mark the terminus of Hemingway's career but it will not affect his historic position as the most considerable figure in American fiction in the past quarter of a century. Even among those whose admiration is qualified there is no inclination to doubt the sharpness of his impact on the current literary scene. Reputations, of course, may be established by various means. The endorsement of the idols of the *coterie*s can do much to win a hearing for a young writer, and this came early to Hemingway from two of the most legendary of Olympians—Gertrude Stein and Ezra Pound. The ability to hit off the popular taste before that taste has become quite aware of itself can be a weighty factor, and the myriad synthetic Hemingways who have followed in the master's wake testify to something more than the extravagance of his success. Yet, beyond cavil, the severest evaluation of this writer, if it be honest, cannot be unaware of his formidable powers.

What are some of the "concrete universals"—the mirrorings of the eternal in the temporal—to be found in Hemingway's writing? One characteristic note which links him with authors so various as Homer and Louis Bromfield is his love of the good earth, of cool streams, of clean air, of the fresh smell of woodlands, of the challenge of the long hike, of hunger bred in the open air. It is the tug of these primeval things which annually lures yearning tens of thousands from bench and desk to the forests of Maine, the trout streams of Michigan and Wisconsin and the mountains of Oregon. Without question, in this phenomenon there is testimony to the artificiality of modern urban life, a kind of instinctive admission that man is a creature of earth and Antaeus-like derives his strength and physical well-being from intimate contact with her.

Hemingway's treatment of the urge behind the phenomenon is, to be sure, never crudely sociological. Instead, he is a poet with fine awareness of the manifold impressions of sight and sound and smell and taste, a poet for whom the Michigan hemlock forests of his boyhood are forever at the tips of his senses. This is, without question, Hemingway's basic affirmation. I am not concerned at the moment with its inadequacy as a philosophy of life or as an esthetic principle. As far as it goes it is a positive thing and it orientates Hemingway loosely with those romantics who place their faith in the illumined senses.

A second inescapable virtue of Hemingway is his tragic sense. This may well be the weightiest factor in his craft. To possess the tragic vision is not easy for the contemporary writer. As Joseph Wood Krutch

LITERATURE AND ARTS

has brilliantly pointed out, the tragic fall demands of the hero a largeness of spirit, a comprehensiveness of destiny, which the scientism of the twentieth century has denied to mankind. It is a tribute to Hemingway that in so hostile a period he has kept his mastery of the tragic spirit. True, he does it at the expense of obvious strain. It is quite possible that much of the "hard-boiled" atmosphere of the Hemingway fiction is there because the author feels the futility of tragic differentiation in subdued colors within an experiential area so limited as that of modern man. Hence his palette frequently takes on a harsh, if not nightmarish, quality. But despite this he is surprisingly consistent in suggesting and in maintaining the tragic illusion.

In "The Snows of Kilimanjaro" there is tragedy of a high order which is only remotely connected with the gangrenous death of the hero. This story, though greatly admired, is, perhaps, on the whole too contrived. But the dying hero's review of his wasted talents and wasted hopes is finely tragic in a way rare in modern literature.

Tragic, too, is the presentation of Manuel, the superannuated bull-fighter in "The Undeclared," from the collection, *Men without Women* (1927). What, after all, is the theme of this story but the man-against-time thesis which, with a thousand permutations, runs through western literature from Homer to Herrick, from Horace to Housman. Manuel has known the great triumphs of the bull-ring. He is old now. He retains the unquestioned style of the supreme artist but the co-ordination of hand and eye which youth alone can give has departed. Still, his is the high courage which will ask no favors and make no concessions. It cannot be very far wrong to find in Manuel's last fight Hemingway's symbol of man's endless struggle against the flux of circumstances.

For the most part, the sureness of Hemingway's tragic touch is in inverse proportion to the length of the work. In *To Have and Have Not* (1937), the end of Harry Morgan is scarcely tragic, since tragedy demands awareness on the part of the protagonist and Morgan's awareness is on the instinctive rather than truly human level. In *A Farewell to Arms* (1929), likewise, there is no profound tragic appeal in the main plot. The relationship of Lieutenant Henry and Catherine Barkley in this, the most famous novel to come out of World War I, scarcely rises above the

physical. Even in death Catherine is only the trapped animal. Her world is a world of two dimensions only—of muscular and nervous reaction. There is a poignancy in the famous conclusion of the book as there is in the scene where Catherine gives Lieutenant Henry the St. Anthony medal in the efficacy of which she does not believe, but poignancy is not to be identified with the tragic vision itself.

In *For Whom the Bell Tolls* (1940), the tragic tone is much better sustained. The description of the end of Robert Jordan is carefully and deftly done, but it is not the best thing in the book. And the presentation of El Sordo's last battle, marvelously good though it is in detail, strikes one reader, it may be unjustifiably, as somehow Hollywoodish in its over-all effect. But throughout the narrative there are numerous points of genuine tragic interest. The irreconcilable struggle between selfish and selfless impulses, between vanity and humility, between cowardice and courage, is of the essence of tragedy, and Hemingway has portrayed that struggle vividly. His presentation of the deterioration of Pablo is one major triumph, that of the death of old Anselmo another.

Just as an enormous vitality and a grasp of the tragic dimensions of life are important elements in Hemingway's work, so his narrative gift, which like his tragic immediacy is best illustrated in his short stories, is not less significant. Several factors contribute to Hemingway's narrative power. One of the most important, unquestionably, is the clipped, athletic march of his sentences. The bare bleakness of the conversation in "The Killers" is an extreme example (here admirably adapted to the speakers) of this trait. But, in general, all of Hemingway's characters talk alike. The manner of their speech is the straightforward assertion or the simple question without syntactical qualification, whether they be gangsters or laborers or decadent aristocrats or Italian or Spanish or American soldiers. Psychologically, Hemingway is right. In real life the incipient poetry which shows beneath the speech of his Spaniards must occasionally break into circumlocution. But Hemingway's fictional world, whatever its locale, is the deadly, stale, monotonous world of modern positivism and modern industrialism from which all spiritual leaven has been removed, and he is consistent in giving a universal flatness to the speech of his characters.

And what of Hemingway's defects? They are many and obvious and, like his virtues, they are closely related to his age. The world of which Hemingway writes is the world which has experienced a final disillusionment with the promises of renaissance humanism. The pitiless logic of history has shaded the Christian humanism of More and Erasmus in the course of three hundred years into the atheistic humanism of Feuerbach and Nietzsche, from the latter of whom Hemingway would seem unquestionably to derive.

For Feuerbach God was only a myth expressing the aspirations of the human conscience. To explain his

theory Feuerbach had recourse to the Hegelian concept of *alienation*, though using it in a sense quite different from Hegel's. *Alienation*, he explained, involves the subtraction from man, for the benefit of an illusory reality, of certain attributes belonging to his essence. Human attributes such as wisdom, will, justice and love are objectified by man in a fantastic being, the pure product of his imagination, which he calls God.

Although Nietzsche referred contemptuously to Feuerbach, he was indebted to the latter through the mediation of Schopenhauer and Wagner. For Nietzsche, too, God was only the mirror of man. The objectification of man's noblest traits in an external being resulted, he believed, only in the degradation of man and this degradation was pushed to the ultimate extreme in Christianity. For in Christianity all virtue, all greatness of soul, all truth are considered the gifts of grace. Nietzsche's own atheism, he insisted in his *Ecce Homo*, was instinctive, not reasoned. Be that as it may, there can be little doubt that his ecstatic enunciation of the "death of God" was an important agent in the quickening of the nihilistic forces which in two world wars reduced the old liberal world to ruins.

Like the Nietzschean superman, the heroes of Hemingway live in a world beyond moral good and evil. An obvious aspect of this truth is found in the free sexual relations of his men and women. Lady Brett, of the early *The Sun Also Rises*, "common as the way between Saint Alban's and London," may be taken as a convenient symbol of Hemingway's attitude toward sex. She is a creature of appetites which she makes no pretense of controlling, indeed, seems unable to control. She passes from one man to another with a casualness complete and unselfconscious. Desired by many men, she is apparently incapable of deep attachment herself. The explanation of her thwarted relation to Jake Barnes, if it is meant to motivate her actions (I do not think it is so meant) fails of its purpose. Her sexual function (like that of all of Hemingway's women including the incredible Renata of *Across the River and Into the Trees*) has no deeper justification than to help while away the tedium of her possessor of the moment. It provides an instant of relief in man's all-enveloping ennui, but as such it is no more significant than the excitement of the bull-ring.

Liquor fails equally to break down the emotional imperviousness of Hemingway's heroes. From Jake Barnes to Robert Jordan they are heroic drinkers in what Chesterton would doubtless have stigmatized as a singularly joyless manner. They are obviously little moved either by their indulgence or by the impending cirrhosis which it invites. Life may be empty but death has no terror. "Do you know that in about thirty-five years more we'll be dead?" asks Robert Cohn in *The Sun Also Rises*. "What the hell, Robert," Jake replies. "What the hell."

This callowness, one of the identifying traits of Hemingway, derives unquestionably from his experi-

ence as an ambulance driver on the Italian front in World War I and from the subsequent years in Paris, where in the 1920's a now famous group of American literary expatriates were attempting to put together the pieces of their shattered personal faiths. One of his admirers has pointed out that in no other author of this age is there "such a profusion of corpses." And Hemingway's characters in the presence of death observe admirably the Nietzschean, "Be hard." Lieutenant Henry's farewell to Catherine Barkley, El Sordo's last hours on the hilltop, Ole Andreson's awaiting gangland execution—these are confrontations of death which are not so much philosophically stoical as they are bestially indifferent. The Nietzschean lineage of the Hemingway supermen is clear, but from them much of the Nietzschean lyric ecstasy has evaporated.

In a famous essay written thirty years ago Mr. T. S. Eliot warned that it is not enough for the man of letters to look in his heart and write. He must also, Mr. Eliot declared, "... look into the cerebral cortex, the nervous system, and the digestive tract." That Hemingway has looked into the nervous system and the digestive tract is abundantly evident. He has not, as we have seen, been so concerned with the cerebral cortex.

But even literal adherence to Mr. Eliot's three-fold admonition would not have been enough. The philosophy and literature as well as the history of the past century and a half lead to two concomitant conclusions. First, even the most frenzied romantic exaltation of the ego must finally confess the insufficiency of an ego-centric world. Second, the most enthusiastic proponents of nihilistic doctrines must turn at last to some kind of affirmation. That is to say, wherever man, in the name of freedom, sacredness of personality, or whatever the catch-word of the moment may be, de-thrones God to eternalize himself, he eventually is forced to look outside himself for the sanction of his divinity. Thus Feuerbach, who declared that the turning point of history would be the moment when man became aware that he alone was God, also insisted that man could not achieve divinity of himself but only by identifying himself with the collective being of society. That affirmation of Feuerbach's more effectively than August Comte's somewhat parallel teaching—more effectively because Engels and Marx were among his disciples—enthroned the sociological idol on the central altar of the modern pantheon.

It is interesting to note Hemingway's reaction to this *Zeitgeist*. The testimony of his earlier works fails to reveal any spontaneous social devotion. On the contrary, in most of his central figures prior to *For Whom the Bell Tolls* there is more than a hint of the anti-social. They are lonely personages who have suffered at the hands of their fellow-men and who nurse their wounds and their resentment in a kind of Byronic (or pseudo-Byronic) grandeur. Even Nick Adams, although not anti-social, scarcely yearns for social integration. But like Nietzsche, his master, who, to facilitate the escape from the Socratic reason, found it necessary to take refuge in myth-making, Heming-

way, too, could not entirely escape the myth. Hence when he came to write *For Whom the Bell Tolls* he was caught up in the anti-fascist crusade which provided doctrinal affirmation for the liberals of the 1930's. The issue here is not Hemingway's personal devotion to the popular-front forces in the Spanish Civil War. But devotion to any cause outside themselves was something new for the creatures of Hemingway's pen and the reader may well find in the over-all effect of his most ambitious book something of the *tour de force*.

Here we touch upon Hemingway's basic dilemma. His delight in brawn and ganglion has been repeated with increasing shrillness and monotony. Yet death is never far away in these tales—all his longer works are monodies—and the harsh brittleness with which it is presented is meaningful. We have noted Jake Barnes' swashbuckling on the subject. What is meant to be a more perspicacious approach is found in the comment of the narrator to the old lady in *Death in the Afternoon*: "Madame, there is no remedy for anything in life. Death is a sovereign remedy for all misfortunes and we'd do best to leave off all discoursing now and get to table." Somehow this has a hollow ring as though the author himself were ill at ease with the subject. One recalls, by contrast, the mournful meditation in the *Green Hills of Africa* on the diuturnity of the Gulf Stream whose blueness the Habana garbage scows cannot violate, and the conviction comes that here is a longing for something more permanent in human life than the refuse of its sewers.

The judicious reader will not censure Hemingway because the scent of garbage, real as well as metaphorical, invades his pages along with the clean smell of the north woods and the African hills and plains. For man is man, that is, an animal of animals, and he who would write truly of him cannot be unaware of his animality. But for the greatest masters of literature man has always been something more. He is also a spirit, although "a great lob of a spirit," as a philosophical friend likes to put it. The omnipresent symbolism in Hemingway's writing seems to be a confession that this is true. For the utilization of the symbol is an admission that the fact is more than a fact, that behind it lie other planes of meaning and reality. In a strictly logical system of materialistic monism there could be no symbolism.

Hence Hemingway's naturalism is always promising to break through its isolation and to link up with the world of spirit but the promise is never quite achieved. It is this failure which will weigh heaviest against him in the final summing up. He has written that a fourth and fifth dimension are possible in prose. His own prose not only lacks a fourth and fifth dimension; it lacks, for the most part, a third. The obliqueness of his characters derives from his refusal or inability (whether he is the unconscious or willing captive of his age is a nice question) to give evidence to that potential in man which either raises him above or sinks him below the rest of the animal world.

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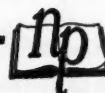
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Workings of the CP

THE BURNED BRAMBLE

By Manes Sperber. (Translated by Con-
stantine Fitzgibbon.) Doubleday. 405p.
\$3.95

Translator and author have here col-
laborated to produce an excellent novel,
which would seem to have more than
a little chance of surviving the year of
its publication. It is a complex, many-
faceted and populous novel, which
manages to remain amazingly dispa-
sionate, calm, even compassionate vis-
a-vis a problem which the author's own
experience must have urged him to ex-
pose with angry acidity and burning
bitterness.

For this is the story of many people
caught up in the revolutionary unrest
of Central Europe between wars, be-
tween Versailles (and the Little Tri-
anon and Locarno) and Munich (and
Austria and Czechoslovakia and Po-
land). Some are young and some are
middle-aged; and one is old. Andrei
and Josmar Goeben, Denis Faber and
Vasso, Mara and Edi are of the same
generation, warped by the war of 1914-
1918 and its hungry aftermath.

Herbert Soenneke and others like
him fought that war in an interlude of
fighting a larger political war, first for
socialism, then for communism. Pro-
fessor Stetten views the war and the
world from the perspective of his
knowledge of history, and has no real
enthusiasm, no convictions. Faber and
others of his friends in the Party con-
tinue blindly to obey its commands,
even when they know these orders are
intemperate, contradictory, even dis-
astrous. They run errands, plan and
fight and flee pursuit, accept the un-
predictable shifts in Party policy for a
long time before they admit to them-
selves that the "burning bush" which
first inspired their devotion has long
since been burnt out; that there is no
flame blazing where once it lit and
warmed their lives.

Realizing that they have been be-
trayed by tyrant prophets who demand
that they see and serve the fires that
are no longer there, some of them try
to make their escape; others decide to
continue to support the myth. Denis
and Josmar and Mara break away and
make good their escape; Soenneke and
Vasso die in Party prisons. But the
tragedy of those who escape is that
they have only the memory of the
burned-out flame and the ashes of
their early faith between them and
despair. They have found no new fire
to enkindle them.

As a relentless exposure of the work-
ings of the Communist Party, *The
Burned Bramble* is an exceptionally
detailed and valid book. It is more
than that, however, for its people have

a verisimilitude that gives them the
breath of reality. Undoubtedly the
author has known their prototypes,
and these are but thinly disguised
portraits. For this reason, and for the
problem with which it deals, Manes
Sperber's novel should wear well.

R. F. GRADY

Spirit of youth and family

THE FOUNDLING

By Francis Cardinal Spellman. Scrib-
ners. 304p. \$2.75

If memory serves me well, Cardinal
Spellman is the second English-writing
member of the College to have done a
novel. Cardinal Wiseman is the other
—and don't bring up Cardinal New-
man, for his novel was written before
he was elevated to the purple.

At any rate, Cardinal Spellman (like
Cardinal Wiseman) has here perform-
ed a labor of love. A foundling is not
only the subject of the book's title, it
is also the symbol of the Cardinal's
wide Christlike humanitarianism. The
adjective and the noun are both essen-
tial to an appreciation of this novel. It
is humanitarian—so much so that it
transcends in many passages the scope
of a novel and becomes a plea for a
sense of brotherhood, of community of
ideals and interests. But it is also
Christlike, because it states simply and
unsentimentally that there is only one
possible brotherhood, and that is with
and through Jesus Christ.

This fundamental thesis, presented
in story-form, naturally preoccupies
His Eminence, whose time is far too
valuable to spend on the artifices which
engross those who write novels merely
to entertain. The story concerns, chief-
ly, Paul Taggart and Peter, the waif
Paul finds when, a maimed veteran of
World War I, he wanders into New
York's St. Patrick Cathedral to sum-
mon up strength to meet his family and
fiancée. He and the girl he marries
want to adopt the boy, which isn't pos-
sible, so they watch him grow up in an
orphan home, go off to World War II
and come home blinded and ripe for
despair, save that he finds his beloved
waiting for him just as Paul's had been
two decades before.

The best and most convincing devel-
opment of this very instructive novel
is the Tarkingtonesque idyll of adoles-
cent infatuation that slays Peter during
a summer vacation in Massachusetts.
His Eminence here dives rather deep
into the heart of youth, casts a minor
spell and comes up with a wise solu-
tion.

Many thought *The Cardinal*, written
by a layman, caught the spirit of the
clergy. *The Foundling*, written by a
Cardinal, catches the spirit of children
and family. HAROLD C. GARDINER

A KING'S STORY

By Edward, Duke of Windsor. Putnam. 435p. \$4.50

The muddle-headed romance of Edward, Duke of Windsor, and Mrs. Wallis Simpson happened a long time ago. Now that we are on the threshold of a possible atomic war, the Duke invites us to review with him the authentic circumstances of his sensational abdication in 1936. Certain misconceptions concerning this event, it appears, have remained unchallenged to this very day. The Duke therefore tells the whole faded and unpleasant story all over again, prefaced by rather boring recollections of his earlier years. He would have been well advised to adhere strictly to the rule of reticence that binds kings and princes in a constitutional society. His lengthy and somewhat stilted violation of this admirable precept does precious little to enhance his present status.

What is clearly revealed in these pages is that Edward was brought up in a special way, as a prince trained in the manners and maxims of the nineteenth century for a life that had all but disappeared by the end of his youth. Many traditional aspects of royalty undoubtedly needed a skillful adaptation to the inexorable demands of a new era. But it never occurred to the Duke that many moral and spiritual values in the old way of life were worth defending to the death or that monarchical modernization did not necessarily mean that the old objections to divorce had lost their relevance in modern society.

Divorce was not only legal in England but, according to the author of these memoirs, was increasingly accepted in British life. Yet it was not then recognized by the Church of England. What Edward never fully realized was that the opposition to his marriage to Mrs. Simpson, particularly in Church and Court circles, was based on something more solid than what he unfortunately regarded as an obsolete prejudice. The Duke wanted to make a life on the Throne in terms of his own philosophy. He never questioned the validity of this individualist philosophy except to say that princes cannot be stamped out of sheet metal. This is not a particularly bright observation—and it is typical of his whole confused approach to the "great matter" that cost him his kingship.

The Duke's principal antagonists were the Archbishop of Canterbury, Dr. Lang, and the Prime Minister, Mr. Baldwin. The Archbishop fought for a principle; the Prime Minister was a second-rate politician but he also, on this occasion, fought for a principle.

The Duke wanted to make a broadcast to his people. It was to be an appeal, as he conceived it, to the hearth and home. The Government refused to permit the broadcast. On the record, Dr. Lang and Mr. Baldwin had much the better of the argument on how best to defend the sanctity and integrity of hearth and home.

JOHN J. O'CONNOR

COME HOME AT EVEN

By Le Grand Cannon, Jr. Holt. 283p. \$3

Mr. Cannon has focused his novel on Salem, Massachusetts, at the time of the Pilgrims, and produced a very fine rendering of colonial life and Puritan psychology.

His story deals for the most part with Robert Cargill and his wife, Ellen, who have come to America because Robert is convinced it is his only chance for salvation. In England he had reached the conclusion that he was certainly damned, until a preacher declared (having been paid three pounds by the Massachusetts Bay Company) that it was God's will that Massachusetts be settled, and that He would show His mercy to those who thus served Him.

But in the New World Ellen grows ill, and is wasting steadily away from longing for England. It is this that sets up the central conflict of the novel, and a peculiarly pitiful one: Robert finds that he must choose between his wife's life and his own salvation, and Ellen shows her nobility in urging him to stay in the colony. Robert receives spiritual aid from Roger Williams, but the final solution to his terrible problem seems too much a cutting of the Gordian knot.

The central section of the novel is excellently done in Mr. Cannon's best laconic prose, and some comic relief to the central struggle is provided by the sluggish servant boy, Willy. But the first three chapters of the novel deal too much with the background events in England that result in Willy's coming to Massachusetts, and also give some account of the servant girl Robert hires in Massachusetts, while the final chapter, which deals with the evening of Roger Williams' secret departure from the colony, is interesting but seems somewhat irrelevant. These would not be faults if the author had seen fit to develop the stories of the minor characters sufficiently, but as it is, they are reduced to side issues, mere marginal notes for sub-plots.

Despite this, the book is well worth reading for its story and its background: it is an honest and well-told historical novel. JOSEPH P. CLANCY

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WHAT BECOMES OF THE DEAD? A study in eschatology.

By J. P. Arendzen. Sheed & Ward.
279p. \$3.50

Here in straight-forward fashion a first-class theologian has put his knowledge of the afterlife at the disposal of the public. This is a book of conclusions rather than of arguments. For a more scientific approach to some of the subjects treated in the book one can go to Father Arendzen's contribution to the *Treasury of the Faith* series: his volume on eternal punishment in that series defines all the formal theological development of the subject from Holy Scripture, tradition, doctors and fathers, councils and Popes; but for a quick and persuasive presentation of what the Church holds on the subject of hell the place to look is in this book, now reissued twenty years after its original publication.

Besides the section on hell there are treatments of heaven, purgatory, limbo, apparitions of the dead, all those aspects of life after death which occur to the thoughtful person and to which Catholicism gives an answer. They include the limbo of the patriarchs and the limbo of the children, the resurrection of the body, the salvation of unbelievers, modern errors on the afterlife, and a concluding note on Enoch and Elias. There is much more here than is usually got around to in the ordinary five-minute Sunday sermon, and a great deal that the seminarian, plugging his Latin from thesis to thesis, may have missed when he skipped the scholions.

The approach is popular but when the subject does demand a dip into the intricacies of scholastic philosophy Father Arendzen is capable in turning out a little gem like the exposition of human intellect which he gives in considering man's adaptability for the Beatific Vision. The teacher of religion as well as the layman will therefore enjoy the information and illustration assembled here.

JAMES A. MACKIN, S.J.

THANKS TO NOAH

By George and Helen Papashvily.
Harper. 167p. \$2.50

Whatever goes into the making of folk literature is present in this collection of loving adventures with animals. To attempt a definition of that "whatever" would be a solemn task indeed; if you've read and loved enough folk tales, you know it when you find it. It is human, shrewdly knowing, understanding and accepting; it is humorous, compassionate and just.

That is as far as I'll go in trying to analyse this book, because it is more

fun to enjoy it. Readers of *Anything Can Happen* and *Yes and No Stories* will be happy to share again in the warmth, energy and love of living which the authors manage to enclose between the covers of their books. The first page offers a warning: "Unless you've loved an animal—given one a corner of your heart to live in, then this book is not for you." Don't let that bother you though. Even if you think you don't like animal stories, give this one a chance. There is nothing of the embarrassing sentimentality and coyness which seem to seize otherwise normal people when they talk or write about animals. As George says: "I want a plain, sensible, business-like dog that knows his trade, and sticks to his species. Not one that's trying to work his way up to an assistant human being."

Starting off with his boyhood in the Caucasus and his bear companion, George tells about his dealings with numerous animals, including a pig, a sheep, a griffin, a fox, two goats, an elephant and generations of German shepherd dogs. Along the way he casts his affectionate and dispassionate eye on an interesting variety of human beings.

There is no better hint to the germ of the book than George's estimate of a man who couldn't talk of anything but dogs: "I can't think of anything duller except maybe a dog without an eye for blue jays or rabbits; a dog, if you can imagine such a thing, interested only in human beings"—so hopelessly dull that George "couldn't persuade him to branch out even enough to take up wolves!"

MARY STACK MCNIFF

THE PLACE OF THE LION

By Charles Williams. Pellegrini & Cudahy. 236p. \$3

How to tell you of a book in which the materialization of the Archetypal Lion and the Archetypal Serpent takes place in a small town in England and threatens the destruction of the world as we know it, and how these forces are thwarted by a man as obscure as his village—how to tell you this and make *The Place of the Lion* seem more than an idle piece of fantasy? Of course, those who are already familiar with the subtle and rich art of Charles Williams need no telling; but those who are not yet familiar with the grace and wisdom of the author should know that here is a reading experience rare indeed.

The plot, in the telling, is deceptively simple. Shortly after the escape of a circus lioness in the little town of Smetham, strange things begin happening: Anthony Durrant and his

friend Quentin see the lioness change into a Lion and fill the horizon with its size and strength; the meeting of a psychic culture society is broken up when one of its lady members sees a giant Crowned Serpent; an entomologist has an everlasting and fatal vision of beauty when he sees the skies filled with butterflies; soon the whole town is in a panic over mysterious fires, strange deaths and ripples of the earth.

The archetypal beasts, materializations of power and cunning and all the forces that ruled the chaos of the world before the coming of man, are loose and threaten to return the world to their image. Only Anthony Durrant, whose Archetype is Adam, stands in their way; and he, by the power of love and wisdom and beauty (in that order) reasserts and re-establishes these values.

You will be reminded of Kafka in reading this book, and realize what Shaw could have been had he had a religion, and you will be reminded of the Metaphysical vision of Vaughan and Crashaw. You will also be reminded of Charles Williams.

EDWARD J. CRONIN

LIVING YOUR FAITH

By Robert Nash, S.J. Prentice-Hall. 311p. \$3

This volume could well become a classic of twentieth-century spiritual writing. It might also serve as the Introduction to a Devout Life for our generation, though it is certainly more than an introduction. It is a work those advanced in the spiritual life can read with profit. It fulfills to the utmost its titular promise of teaching the reader how to live his faith.

Seldom have the elementary truths of Christian living been presented with greater clarity and more winning logic. With a gospel-like simplicity Father Nash leads his reader from the mere acceptance of the truths of Catholicism to a realization that actualizes that belief and prompts a Christlike approach to the problems of each day and a total dedication to fulfilling the divine will. Not often will one find the Gospel applied in a more practical way to life at the moment for the average man and woman.

There is nothing complicated or confusing about Father Nash's way. It is as crystal clear as his own one-sentence summary of Christ's life on earth: "On our Lord's own testimony, repeated three times over, His whole life is like a straight line, it is one long act of unquestioning and unqualified obedience to the will of His Father." The ten commandments are explained as "signposts along the road that leads to the heavenly country, placed by a

loving Father who desires to consult man's best interest." Pertinent examples and anecdotes abound in this work by a writer who demonstrates he is as modern as next Sunday's TV program.

A word to priests: there is matter for many a fine sermon within the covers of this book. And a final word to all: don't miss Father Nash's chapter on "The Attractiveness of Christ."

HUGH J. NOLAN

MICHAEL F. MOLONEY, of the English Department at Marquette University, is the author of John Donne: His Flight from Medievalism.

THE WORD

And all of them, with one accord, began to make excuses (Luke 14:18, II Sunday after Pentecost).

The big airplane slid over on one wing and the map of New York flipped up at the cabin window like the wind-ruffled page of a book. I turned around toward the travel acquaintance in the seat beside me. He had been apologizing all the way from Boston for not being a very good Catholic. Just now he was explaining how he had lost the habit of going to Mass.

"Funny! I went fishing a few week-ends and then I began to play golf with the boys on Sunday morning. You know, Father, a fellow's got to get away from business now and then. The way life goes by now-a-days a fellow really hasn't much time for religion."

I could see he was working hard at convincing himself he had some real excuses for not living right. Maybe he was clocking my reactions too. So I stopped him with a slow headshake and a kindly, rueful smile.

"I'm sorry," I said, "but I'll have to disagree with you. In your own life you admit having pushed religion back into a place of very minor importance. It has become something like visiting a distant and unpleasant relative because on rare occasions you have a vague feeling you ought to do something about it. Yet there is always something more important to do when you think of it. Now I disagree with you because no matter what you try to do with religion in your own mind or in your habits, it is still the most important thing in life, your life or mine or anyone's. After all, you weren't born to be a successful businessman, or to enjoy golf on week-ends, but for one thing only. . . the one thing that will matter when you die. . . the saving of your soul."

To take the sting out of my little

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speech I grinned at him and apologized for preaching. Still I couldn't help recommending that he read this Sunday's gospel. The warning in it might well be meant for him. You see, there are a lot of people in the parable who use any number of makeshift excuses to avoid going to Our Lord's banquet. The banquet signifies the kingdom of heaven. And the people with the excuses are like my friend on the plane. When Our Lord's banquet hall has been filled with other people, He utters the awful threat: "I tell you, none of those who were first invited shall taste of my supper."

As I stood waiting for a bus at the airport I felt a bit sad about people like my acquaintance on the plane. They would all miss this timely warning because they would have a thin excuse for being somewhere else when it was read at Mass. So maybe there are two things we ought to do about this gospel when we hear it read. We ought to watch carefully all the excuses we make, especially if we make them to God. We ought to make sure they are legitimate and real excuses, not just superficial politenesses to cover our own self-indulgence. And secondly, we ought to pray hard for all those who have turned down God's invitation to the banquet of eternal life, and perhaps never hear the warning that is leveled at those who despise the divine hospitality.

DANIEL FOGARTY, S.J.

THEATRE

STALAG 17. It is certainly no mark of profound wisdom to observe that there is a resiliency in life that would be amazing if it were not so obvious in so many ways. Men can be killed by famines, floods, assault, disease and torture, but they rarely die of mental anguish. Men can accommodate themselves to imprisonment, slavery, hopeless poverty and the filth and perils of war. They not only survive apparently intolerable and prolonged hardship, but achieve a measure of contentment in it, or at least a kind of stoical resignation. The flesh may fail but the spirit stands up—evidence, perhaps, of our immortality.

Although the action occurs in a German camp for prisoners of war, José Ferrer, with a flash of perceptiveness, bills *Stalag 17* as a comedy-melodrama. The characters are a group of Air Force personnel, who have been shot down or forced to bail out behind enemy lines, and their Nazi guards. Housed, clothed and fed below minimum re-

quirements of the International Red Cross, they refuse to become despondent or accept defeat. Instead, they extract some humor from their captivity and give it meaning by plotting to escape. When escape is frustrated, they give frustration a meaning by trying to discover the traitor in the barracks, which one of them is.

Discovering the traitor is authentic melodrama, ample in suspense and excitement. The comedy part of the billing, however, depends less on humorous situations than on lines that recall memories of *Tobacco Road* and *Mr. Roberts*. The dialog, in short, puts the moral tone of the play below par.

Donald Bevan and Edmund Trzcinski wrote *Stalag 17* from first-hand experience as military prisoners. Mr. Ferrer is the producer, in association with Richard Condon, and also director. John Robert Lloyd designed the set and Noel Taylor selected the costumes. The acting generally is on too high a level to allow of singling out names for special mention. The production is resident at the Forty-Eighth Street Theatre.

DREAM GIRL, a comedy by Elmer Rice, is the second production in the Spring series of revivals offered by New York City Theatre Company at City Center Theatre. Judy Holliday and Don DeFore are co-starred, Eldon Elder contributed the sets and lights, credit for costumes goes to Emeline Roche and Morton Da Costa directed. Dr. Freud might be mentioned as consultant playwright.

The leading character is an emotionally restless young woman, conventional in background and training, who eludes her inhibitions in daydreams. She steals her sister's husband and runs off on a jaunt to Mexico with another married man, but since her escapades happen only in dreams, she does no harm to anybody but herself by indulging in them.

When the play was first produced a few years ago, the leading role was intended for Betty Field. Miss Field happened to be ill when the play opened in New York and Hailla Stoddard was substituted in the part until the star recovered. While Miss Stoddard's performance was quite satisfactory, Miss Holliday's performance in the revival excels it.

An expert comedienne, Miss Holliday is generous with the ham, which enhances the humor and all-around effectiveness of the story. Mr. DeFore gives a vigorous, gusty performance as an ambitious newspaper man, and Ann Shoemaker is piquant as a practical-minded dowager with the sniffles. I found the revival more enjoyable than the original production.

THEOPHILUS LEWIS

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JESUIT MISSION. I shall devote part of my time during 1951, my Golden Jubilee Year in the Society of Jesus, to helping the Jesuit Mission in Belize, Central America, erect a much-needed college building. To my prayers to Francis Xavier and the Little Flower, co-patrons of the missions, you may add your financial assistance. Rev. Jos. M. Kiefer, S.J., St. Ferdinand Rectory, Florissant, Mo.

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FILMS

GO FOR BROKE is a tribute to the Nisei soldiers of the 442nd Regimental Combat Team. Written and directed by Robert Pirosh, who wrote the script for *Battleground*, it is the same sort of vivid, straightforward and moving war film for the family. With a cast composed largely of Japanese-American combat veterans—and suprisingly good actors they prove to be—the picture follows its infantrymen heroes step by step from their basic training to the valorous exploits in Italy and Southern France which made them the most decorated unit in World War II. By indirection and with an admirable lack of speechmaking the point is made that the Nisei soldiers, who had every reason to be bitter about the relocation centers and the widespread prejudice their families encountered at home, chose to meet this injustice by serving their country beyond the call of duty. There is humor as well as drama in the picture and the combat sequences are exceedingly well done. Even the rather obvious sub-plot, showing the maturing of a callow lieutenant (Van Johnson) who resents being assigned to the "Japs," is handled with plausibility and restraint. (MGM)

FIGHTING COAST GUARD is as vulgar and phony a war picture as *Go for Broke* is a dignified and honest one. The story concerns the personal and professional problems of an ex-riveter turned Coast-Guard-midshipman (Forrest Tucker), who is apparently supposed to represent the common man. Chief among the hero's difficulties, though the picture appears to find it a virtue and even a mark of leadership, is a habit of using his fists instead of his head. Aside from this, he is the romantic rival of his commanding officer (Brian Donlevy) for the hand of an admiral's daughter (Ella Raines) and in addition gets himself flunked out of officer's school through the machinations of a buddy (John Russell) who has been corrupted by a college education. Eventually, following several reels of actual combat photographs edited to make the Coast Guard look too good to be true, brawn triumphs over brain in both love and war. (Republic)

APPOINTMENT WITH DANGER. The chief requirement for an Alan Ladd vehicle is that it provide its leading man with plenty of opportunity to be very brave and very tough in his inimitable deadpan style. This one, which presents him as a postal inspec-

tor pretending to be a crook in order to trap a murderous gang of mail robbers, is about par for the course, though the formula is wearing thin enough to have its moments of unconscious humor. The only original aspect of the film is the featured presence of a nun (Phyllis Calvert), who is not only the lone witness to a crime but is also around long enough to teach the cynical Mr. Ladd a few things about selfless motives. Sister Augustine is a very refreshing note in an otherwise routine adult melodrama. (Paramount)

AIR CADET revives the 1942-43 cycle of films built around various aspects of military training. As an exposition of the making of a pilot it has a number of sequences, notably some spectacular shots of jet formation flying, which boys would probably love. Unfortunately, it also has a repellent plot-involving a psychoneurotic instructor

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(Stephen McNally), his ex-wife (Gail Russell) and an eager-beaver cadet (Richard Long) — Like most plots manufactured to hold together a complex general topic, the story makes very little sense and in addition has some alarming, half-realized implications which *adults* should be able to evaluate and reject. Among them: that a flying instructor would endanger the lives of a group of trainees to satisfy a personal grudge; and that a wife's best course of action, when her husband is in serious personal difficulties, is to walk out on him until he solves them.

(Universal-International)
MOIRA WALSH

PARADE

THE WEEK ABOUNDED IN THE kind of activity that caused Shakespeare to exclaim: "Oh, . . . what men do! what men daily do, not knowing what they do!" . . . This sort of thing was confined to no one region. . . . On the contrary, it took form in widely scattered areas. . . . The little man was active. . . . In Baltimore, Md., a four-foot midget held up a movie box-office. . . . Mental visibility seemed low during the week. . . . In Pittsburgh, a thief stole from a salesman's auto a supply of sample shoes for the left foot. . . . In London, a baronet stood up to deliver an after-dinner speech; then, still speechless, sat down again. Later he explained: "By mistake, I brought a shopping list my wife gave me this morning instead of my notes." . . . Cigarette fiends haunted the night hours. . . . In Seattle, a burglar broke into a bank, looted machines of their cigarettes, did not bother taking money. . . . Scenes within the home were glimpsed. . . . In Fall River, Mass., a husband, incensed by the breakfast eggs his wife placed before him, fired a shot at her, missed. He told the judge he merely sought to scare her into better preparation of the morning eggs. . . . An argument over the identity of "The Thing" chilled conjugal love. . . . In Toronto, a former Canadian Wac told her husband "The Thing" was a song; he told her "The Thing" was her face; whereupon she attacked him with a butcher knife. . . . Austerity plans were announced. . . . In Bangkok, Thailand, authorities, bent on curfews for night life, decreed that all opium dens must close by midnight.

How to lose one's friends was well demonstrated. . . . In Baltimore, a married couple invited their neighbor, a single woman, to their apartment to watch a television program. She came,

tripped over a rolled-up rug, sued the couple for \$10,000. . . . Ceaselessly during the week, there emerged events calculated to exasperate the great bard. . . . Exemplified was the tendency of humans to represent their behavior patterns in the best possible light. . . . In Pittsburgh, when police caught a night prowler trying church doors with an assortment of twenty-five keys, the prowler explained: "I was just hunting a place to pray." . . . In West Los Angeles, officers seized a youth trying to enter a grocery store at 2 a.m. When they manifested curiosity concerning his intentions, the youth said: "I was trying to get inside to find my girl. She said she was going to be working late." The officers took the youth to jail.

This world of ours can never quite be heaven. . . . However, as Our Lady

of Fatima has indicated, it could be a much happier dwelling place than it is today. . . . The things men do prevent the attainment of the bright possibility. . . . Wars flow from sin, and the modern world, with its Godless education and sin in general on a mass-production basis, has been asking for wars. . . . And what it has asked for it has got—two of the bloodiest wars in history and the threat of a still bloodier number three. . . . Man must stop asking for wars. . . . A few weeks ago, a five-year old boy climbed on a huge truck while the driver was in a diner. The boy got the truck started but from there on could not manage it. The result was havoc. . . . Modern man has striven to get the world away from the Great Driver and to manage it himself. . . . The result is our blood-soaked Twentieth Century. JOHN A. TOOMEY

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CORRESPONDENCE

The winner is . . .

EDITOR: May I suggest that you keep the title, "Feature 'X,'" for your splendid idea of a new, lighter feature in AMERICA?

I fell in love with the title at first sight. It is original, eye-catching, intriguing, and allows for plenty of latitude. I believe it answers perfectly the purpose for which it is intended.

Although I have never found AMERICA either dull or heavy, lighter articles will always be welcome.

SISTER GILBERTA, SS.CC.

Sacred Hearts Academy
Fairhaven, Mass.

(Dale Carnegie should take notice of this letter. We have succumbed to its persuasiveness and have sent Sister Gilberta the \$25 offered to the winner of our long-drawn-out contest, since she was the first to suggest the title chosen. See editorial comment on p. 219. Ed.)

The MacArthur debate

EDITOR: I doubt whether you need my encouragement, but I do want you to know that your editorial "The MacArthur ouster" (AM. 4/21) is the best piece I have read on the subject since the controversy began. Recently, I attended a meeting at Grinnell College of the Conference of Iowa Political Scientists, and some fifty to sixty college teachers of political science agreed without dissent that President Truman should have recalled the General.

MATTHEW M. McMAHON
Associate Professor
of Government

St. Ambrose College
Davenport, Iowa

EDITOR: You maligned us. In your "Current Comment" for May 5 you line us up with the diocesan papers that "took an in-between position" on the Truman-MacArthur issue. We object emphatically. It cost us tremendously to take the stand we did. We do not regret it. But we definitely complain about the interpretation you put on it.

We devoted our entire editorial space on April 20 to the dispute, developing our thought in three editorials. In the first we pointed out an American weakness for simplifying issues by wanting them always to be black or white. In the second we said this was the reason why the general public inclined toward MacArthur;

his policy seemed so simple and easy to understand. In the third we openly took issue with the hysteria and partisanship of our two U. S. Senators and the local press.

Our readers all knew what we meant. We were screamed at by phone for following the commie line and agreeing with the *Daily Worker* and *Pravda*. Or we were thanked for supporting the President despite the emotion and hysteria generated by the local press. Only AMERICA dared tell us that we "took an in-between position."

(REV.) RAYMOND T. BOSLER

(REV.) PAUL COURTNEY

Editors, Indiana Catholic and
Record

Indianapolis, Ind.

(We are sorry we misinterpreted the editorials in question. Perhaps we gave too much weight to a paragraph that read: "Now maybe the simple view 'Let's win in Korea' is correct. Maybe General MacArthur's policies would not provoke World War III. We don't pretend to know." Ed.)

EDITOR: It is refreshing and reassuring to read editorials in AMERICA such as "The 'Great Debate'" (4/28) and "An unbalanced strategy" (5/5) at this time when we seem to be in a welter of emotionalism and the worst kind of partisan politics. There is grave danger, I fear, that Congress, which often drags its heels even on important matters, may be stampeded by a fancied "mandate of the people" into ill-considered action which could touch off World War III.

Your check of positions taken by the Catholic press on the MacArthur issue is of great interest.

(MRS.) ETHEL OWEN MERRILL
Oconomowoc, Wis.

EDITOR: AMERICA's "Current Comment" (5/5) dealing with the Catholic press reaction to the Truman-MacArthur controversy was indeed interesting.

An editorial in the same issue made it clear that AMERICA is anti-MacArthur. Its reasons were quite plausible and true enough.

On the other hand, AMERICA seems to assume that there is no "Fabian Phalanx" or invisible Red influence at work in Washington. AMERICA's failure to include this aspect of the controversy is disappointing.

The very fact that all the Commu-

nist-front organizations are on the Truman side of this controversy is sufficient evidence to warrant a great suspicion of Mr. Truman's action.

JOHN J. LEITNER

Union, N. J.

(It is quite possible that the Communists' anti-MacArthur clamor is designed to stampede the American people into supporting his policies. Stalin may well fear the Truman-Eisenhower policy more than MacArthur's. We have formed our own opinions on our own estimates of all the factors involved, without letting Communists shape them for us. Ed.)

EDITOR: Congratulations on your fine editorial (5/12), "Policy Vacuum in Korea," stressing the fact that we do have a policy and only lack the spokesman who can defend it.

What assurance do we have that, in the MacArthur strategy, the Soviet would not come to the aid of Red China? As Lt. Gen. R. L. Eichelberger (ret.) said in *Newsweek* for May 7, we do not know what commitments the Soviet has made to Red China. The USSR has made certain preparations not only to defend Manchurian bases but to put a Red air force in Korea. He thinks it would therefore be foolhardy to risk broadening the war at this time.

ROBERT M. BRACKETT, S.J.

Portland, Me.

Anti-Catholic discrimination

EDITOR: I can corroborate your report that discrimination against Catholics is still possible in a democracy. Five young men, all veterans, graduates last June from the State university where I am a faculty member, were refused public-school teaching positions because they are Catholics.

In each instance the position was offered and assured, but when the supervising principals had ascertained the religious affiliations of these men, the contracts were withheld and the applicants eventually notified, with the flimsiest excuses, that the positions had been filled. The young men had been top-ranking students in college and had excellent recommendations. Even the supervising principals who had conducted the interviews were enthusiastic about them.

M. W. C.

Address withheld.

EDITOR: What purpose is served by an editorial like "Something rotten among N. Y. publishers?" (AM. 5/5) as long as you don't name names?

L. A. OTTO

Shaker Heights, Ohio.

(You'd be surprised! Ed.)